

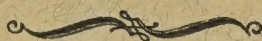
VOLUME VI

NUMBER 1

# ◆ THE ◆ CHRISTIAN REVIEW

*A Quarterly Magazine*

PUBLISHED BY  
THE EASTERN BAPTIST THEOLOGICAL SEMINARY



JANUARY, 1937



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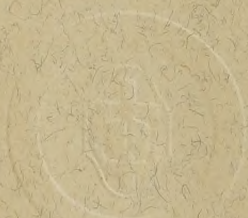
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AUSTEN KENNEDY DE BLOIS; *Editor*

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# ... THE ... CHRISTIAN REVIEW

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## Editorial Notes

IT IS WELL to memorialize the benefactors and liberators of the human race. The year 1936, as we pass it thoughtfully in review, reveals an honorable record of appreciative commemoration, in the observance of a large number of important anniversary and centenary celebrations.

\* \* \*

ROGER WILLIAMS was exiled from the Massachusetts Bay Colony on account of his advocacy of the principle of spiritual freedom. He went forth into the woods and the wilderness, into the severe cold and peril of a rough New England winter, in January, 1636. He went forth to become the founder of the City of Providence and the organizer of the First Baptist Church in Providence, which is the First Baptist Church in America. He obtained the first Charter of the Rhode Island and Providence Plantations, and he played a prominent part in obtaining the second and most famous Second Charter, which proclaimed those inalienable rights of conscience and of worship which long afterwards, through the enactment of the First Amendment, became an integral part of the Constitution of the United States. He was the "Father of Religious Liberty in America," and the pioneer in the establishment of essential and vital democracy on the western continent.

\* \* \*

ANOTHER famous Baptist, JOHN CLIFFORD, was born in October, 1836, and the anniversary of his birth has been quite widely celebrated amongst the Free Churches in England and elsewhere. Dr. Clifford has been described by the

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famous journalist, A. C. Gardiner, as "the veritable incarnation of the Nonconformist Conscience." He was long recognized as the outstanding leader of the Free Churches of Great Britain. In valiant protest against the autocratic iniquities of the infamous Education Bill, he became the leader of the "Passive Resisters," and suffered the invasion of his home and the seizure of household goods, year after year, because of his persistent refusal to pay taxes for the support of schools that were under Anglican control, and in which Anglican doctrines were taught. He was an unterrified preacher of righteousness and a militant figure in his advocacy of various social and religious reform movements.

\* \* \*

LUTHER RICE, a man of enthusiastic evangelistic spirit and mighty missionary zeal, died on September 25, 1836, at the age of fifty-three, and appropriate celebrations of this centenary have been carried forward in the Southern States, although the Baptist churches of the North have rather ignored the occasion and the opportunity. Luther Rice is said to have led more men into the Baptist ministry, who afterwards became recognized leaders in educational and missionary enterprises, than any other man has ever done. He has been called "the founder of the Baptist denomination in America." He possessed superb gifts as preacher, evangelist, organizer of new enterprises, and awakener of his fellow men.

\* \* \*

EUROPE and America have alike been active in their testimonials of admiration in connection with the celebration of the four hundredth anniversary of the death of ERASMUS of Rotterdam. Stefan Zweig, in an illuminating article on the greatness and limitations of humanism, says: "For a wonderful moment in time Europe lay dreaming the humanist dream of a united civilization—united in religion, united in culture—with the age-long and disastrous contentiousness laid to rest. This unforgettable endeavor is inseparably associated with Erasmus' name." He has been called "the prince of humanists." The illegitimate son of a Roman



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Catholic priest, he was throughout life a weakling in body; but he became, through his creative talent and extraordinary intellectual gifts "the foremost world-citizen," and the most internationally-minded man of his day. He was ordained to the priesthood two days before Columbus received an agreement from Ferdinand and Isabella to support his effort to reach Asia by a western route, which ended in the discovery of a new continent. Erasmus, like Columbus, discovered new lands, but they were continents of the soul. With his native independence he very soon threw off the galling yoke of the cloisters, to which no threats or entreaties could ever induce him to return.

\* \* \*

THE YEAR 1936 marked also the four hundredth anniversary of the death of WILLIAM TYNDALE, which occurred on October 6, 1536, when he was strangled at the stake and his body burned. He has been called the "Apostle of England." His enkindling passion was to give to the people of his country the New Testament in their own tongue. He was inspired by the learning and wisdom of his contemporary, Erasmus, but possessed less of the purely humanistic spirit and more of the devotion of the spiritual disciple. Persecuted in England, he completed his translation at Wittenberg, and within twelve months of its publication, six thousand copies had come from Worms to London. Although sore evils and persecutions continued sporadically, Tyndale's great achievement had a wider influence than any other single factor in saving England for Protestantism and a pure faith.

\* \* \*

THERE ARE others, less well known, perhaps, to the present-day religious world, who wrought well in the cause of God, and for the welfare of humanity, and who have been especially remembered during the past year. The fourteenth of December was the centenary of the birth of FRANCES RIDLEY HAVERGAL, whose devotional poems have been read, and whose hymns have been sung, by millions of people all over the world. She was best known in her na-

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tive country of England, and the British Y. W. C. A. arranged a series of celebration meetings during December in various parts of the Kingdom. A gracious and beautiful spirit, her sacred poems and messages of rare spiritual helpfulness possess a tenderness, a directness of appeal and a spiritual elevation which impart to them an almost angelic quality. Few singers have struck such heavenly chords. She is worthy of the highest praise and honor from the hearts of all who love the joyous strains of Gospel music.

\* \* \*

IT IS NOT out of place to mention the centenary of another "friend of man," SIR WALTER BESANT, to which considerable attention was called, during last summer, by the periodical press. Sir Walter wrote many novels and other books on different subjects, but his chief work lay in the effects wrought by his interest in a serious social problem. Deeply moved by the sordid and horrible state of the poor of East London, he wrote his famous book, *All Sorts and Conditions of Men*, which passed through many editions; and aroused the consciences and quickened the beneficent activities of the people of that great city. Municipal and parliamentary investigations followed, and such results as slum clearance, better housing conditions and improvements in sanitation and hygiene resulted. Another outcome of his efforts was the building of the People's Palace, an important educational and social institution which still continues its many forms of community service and civic betterment.

\* \* \*

CHRISTIAN PEOPLE the world over, as well as all those who are interested in humanitarian effort, will learn with regret that Sir Wilfred Grenfell's health will not permit the resumption of his work in Labrador. It is more than two years since his physicians warned him to cease his active labors, on account of a severe heart ailment. Nevertheless, he continued his noble and sacrificial service until recently. He has given forty-four years of his life to devoted and unceasing ministry in his medical missionary enterprises. We



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had the privilege of acquaintance with him long ago, when he was a man of thirty-five or so, full of vigor and resourcefulness; and we can never forget the conversations we had with him at that time. He was vibrant with a fine vitality, alert with that elasticity and power and enthusiasm that radiated from his personality in those days when he was in the very prime of life.

\* \* \*

SIR WILFRED is now seventy-one years of age, and we sincerely hope that he may relax the tension of his strenuous toils sufficiently to save himself for a long period yet of helpful counsel and wise stimulus of other and more youthful comrades of the Cross, for they need his advice and sympathetic guidance. He has succeeded in working a transformation of conditions in Labrador. Schools, missions, hospitals, together with various coöperative agencies and recreational institutes have been established, and have exerted their remedial, educational and spiritual influence through the contagious and consecrated energy of his leadership. No man of his generation has given himself with a more selfless zeal for the welfare of his fellowmen.

\* \* \*

APART FROM the present Nazi relationships and ambitions in Spain and Morocco, there remains, and daily intensifies itself, the Nazi opposition to Jews and Christians. The whole membership of the Protestant Church administration, created by the Nazi government itself, recently published a bitter protest against the régime's indifference toward, and even actual encouragement of, the spread of anti-Christian, neo-pagan ideas. This action is a singularly significant one.

\* \* \*

SINCE THE well-known General Ludendorf declared his bitter animosity toward Christianity the "Ludendorf pagan movement" has grown rapidly in numbers and influence amongst the government leaders, and elsewhere. It is said that "few persons in this country (Germany) have any illu-

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sions about the anti-Christian movement." It is born of the Nationalist Socialist ideology. Christianity is hated because of its Jewish origins; it is attacked viciously as alien and un-Teutonic. A considerable portion of the younger generation, and a majority of the influential Hitler bodyguard want to see the Christian churches rooted out of German soil, and replaced, either by out-and-out patriotic deism or some form of Nordic faith.

Verily, the German people, multitudes of whom still remain faithful to Christ and His gospel, sorely need the grace of Almighty God to guide and to empower them in these dark days of peril!



# The Imperial Imperative

BY PRESIDENT GORDON PALMER, D.D.

**E**VANGELISM is not the only function of the church; It is the chief business of the church. We have been dealing with secondaries and tertiaries. God has made this primary. What God hath made primary let us not put secondary.

The Imperial Imperative of the church and of the ministry is to make Christ known as Saviour and Lord. In this there must be no detouring. We must keep to the main highway.

We have been busy beautifying the church service. This is good. Beautiful buildings, admirable architecture, magnificent music, resplendent ritual, lovely liturgies, all have their place in spiritual development. They are secondaries, however. The church has never thrived on marble temples, nor Gothic cathedrals.

We have been increasing million dollar churches in the United States of America. But has there been a corresponding development of moral and spiritual character? Have these buildings made men more Christlike? Have they helped men to be more brotherly? Does the world have more of the "Mind of Christ" because of these structures? So often they stand like glorified refrigerators or spiritual mausoleums.

History shows that the church has grown on testimony, on witnessing, on sharing the Good News "that Christ died for our sins according to the Scriptures," and "that He was buried, and that He rose again according to the Scriptures." It was the proclamation of first-hand knowledge and first-hand experience. It was not a second-hand religion with the early disciples. It was authoritative. They had seen, they had heard, they had felt. They were joyously, hilariously confident. They simply could not keep the Good News to themselves. They had to "tell the world." If the disciples

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had kept that marvelous experience to themselves and told it over and over again to the five hundred alone in the upper room, Christianity would have died out in the first century. But they had to export their experience. They were divinely compelled to share their knowledge and experience with others at all times and in all places.

### THE NATURE OF EVANGELISM

The very nature of evangelism is to share. Christ's Gospel is the gospel of sharing. It is the Imperative Necessity of today.

Evangelism is knowing Jesus Christ as Saviour and Lord through the power of the Gospel as revealed in His inspired Word, then sharing that knowledge and experience with others until they shall experience Christ as Saviour and Lord, until, through that shared life and experience, all men, everywhere, shall come under the sway of the Lordship of Christ. This is the gigantic task Jesus committed to His church. The Great Commission is Christ's manifesto of world evangelization. "Go into all the world, share my gospel with every creature, teaching them to observe all things . . . I am with you to the very end of the world."

When the church treats the Great Commission as a "scrap of paper," it will be consigned to the morgue of discarded institutions.

### THE CHALLENGE OF THE AGE TO EVANGELISM

Present-day conditions make evangelism an Imperative Necessity. This is an age of moral laxity. Babson characterizes our day as "an age of dishonesty, disloyalty, dissipation and disobedience." Is it not a commentary on our boasted civilization that, after hundreds of years of education, legislation, reformation, teaching and preaching, a "Legion of Decency" is needed?

The blight of fatalism, irreligion, and unbelief has settled on the world. Atheism has become an aggressive, highly endowed, missionary religion. It is sending its missionaries to every community and to other lands. It glorifies



## THE IMPERIAL IMPERATIVE

man, parodies the great old hymns, ridicules the ministry, reviles the church, and discredits the Christ.

The church need not be greatly alarmed over intellectual atheism. The fool hath said in his heart, not in his head, there is no God. The most brilliant scientists and keenest intellectuals are ardent theists. The battle against intellectual atheism is won.

It is the practical atheism that is the most subtle, insistent, vehement enemy of the church today. This is the atheism of hate, the atheism of fear, the atheism of force. It is an atheism that says, "I believe," but does not act in harmony with that belief. It is an atheism that prays in one direction and walks in another. It says "Lord, Lord," and does not do the things He says. It is the atheism of unconcern and indifference. Its pall falls over the church and paralyzes it with a devastating, deadly inertia.

Hear what Dr. Henry Sloan Coffin says:

"We are living in a frightful world, where titanic forces such as nationalism, the sense of race, the subtly concealed pull of economic interest, the stark misery of unemployment, disregard for the time-honored traditions, lay mastering hands upon us. There are malignant forces—call them 'trends,' 'lags,' 'obsessions,' 'collective movements,' or call them plain devils, and they are viler, more brutal, more dangerous than we are at our worst. There is a malignant control over our earth. One may say many true things about earth's goodness and pleasantness, but its dominant factor, 'the prince of this world,' is neither good nor lovely. Healthy religion has always insisted that our world is spiritually dangerous."

This is a dark picture. Romans, chapter one, is being re-enacted today. But dark days are the church's bargain counter. This is the church's hour. "Where sin doth abound, grace doth much more abound."

The world is sick. A fearful congestion is found around the heart. Its nerves are on edge. Its moral backbone is out of joint. It has high blood pressure. It is suffering from hardening of the arteries. It has cataracts on its eyes. It

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does not see clearly. It hears many voices but does not discern the voice of the Eternal. It is mentally confused. It is sick at heart. Jeremiah's description applies to our day: "It has eyes but sees not; ears it has but hears not, neither does it understand."

Nevertheless, there is a hopeful side to this challenge. There is a great wistfulness abroad. Millions of faces are at the window. They look for something. Better still, they are looking for some *One*.

Gamaliel Bradford in his fascinating book on Dwight L. Moody closes the story with this pertinent saying:

"Surely we may end as we began, with the insistence that God is the one universal need of all humanity and that that need was never more pronounced than in America today."

There are hundreds of thousands of men and women who have never kidnapped a baby, who never robbed a bank, who have never been arrested for drunken driving or for murder, yet they have a real hunger for the Living Bread and an ardent longing to find the way to God.

### CHRIST'S IMPERATIVE TO THE CHURCH

The church is the God-appointed channel to accomplish this Imperative.

Moreover, in spite of the criticism and vilifications through which the church passes, nevertheless, the world has a conviction that the church and the ministry are appointed channels through which men may find the way to God and soul satisfaction. This is the church's main task. It is not the church's business to run the governments, or the social and political institutions of the world. It is our business to lend strength, time, energy, heart, head and hand to make Christ known as Saviour and Lord. In this the minister must be a specialist.

There must be no scattering of physical, mental, moral or spiritual strength. Ministers must do this one thing. It is the Imperial Imperative. If the minister attends to this all



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important business of the church, he will find little competition, because there is no other institution specializing in this one great essential of pointing men to God.

Christ's command to the church is to be a witness to the people, a leader and a commander to the people! The church must ever be the place where a seeking sinner may find his Saviour and a self-centered soul may find his Lord. There may be pulpit charm, eloquence and brilliance. The services may be peaceful or sparkling. It may be known as the most popular church in the community. It may have the most worshipful atmosphere. But if it fails to make clear the way to pardon, peace and power, if it fails to reveal "the excellency of the knowledge of Christ Jesus the Lord," it fails along all the spiritual frontiers.

The church's business is to see that America builds in her homes, schools, colleges, institutions, Class A characters. They are the only characters that can stand the political, economic, social, moral and spiritual earthquakes of our day.

### ESSENTIALS IN MAKING THE IMPERIAL IMPERATIVE AN ACTUALITY

The minister must have an unwavering confidence in the truth and glory of the Gospel of Christ to do what He has declared it will do. He must have an experience with Christ. The minister is not a seeker after God. He is a Finder. He is one who has "found Him of whom Moses and the prophets did write." No man can adequately point the way to God if he has not travelled that way himself. One cannot share what he does not possess. We cannot impart what we do not know.

The Bible is the soul's "materia medica." The minister must know how to use it for the ills of the soul. The Seminary must give him the technique of soul-winning and soul-culture. No man should be permitted to be ordained to the Gospel ministry who has not mastered the art of leading men to Christ.

There must be no doubt here. The minister must know

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he has found the Way. Christian certitude is a divine essential to New Testament evangelism. Christian certitude is not bigotry. With Peter there was "None other name under heaven given among men whereby we must be saved." Paul did not proclaim Christ as a way to God. He was "*the Way, the Truth, the Life.*" This certitude fired the apostle with great conviction. Here is the secret of the Pauline dynamic, "I know whom I have believed." Great conviction generates power.

When a person is sick, we do not expect the doctor to come and place twenty different medicines before him and say, "All these are good. Take any one you like best." We want the doctor to diagnose the case and prescribe the remedy. Yet in spiritual sickness we say these very things.

### THE LORDSHIP OF CHRIST IS PIVOTAL IN THE IMPERIAL IMPERATIVE

Because it reveals sin as an awful fact. It is more than diseased tonsils or a troublesome appendix that can easily be removed. Sin is spinal meningitis of the soul. Sin is spiritual infantile paralysis. Whom it does not destroy, it deforms. Sin blights "the glory of the lighted mind." Jesus is the remedy.

"He breaks the power of cancelled sin  
He sets the prisoner free."

It proclaims Jesus as the one who can and does transform human nature. He keeps the fires of hope burning brightly on the altar of the soul. Were it not for hope, the world would become a raving mad-house. When the world takes Christ into all its councils, when it places the Golden Rule upon its arbitration tables, then the dawn of a new day of brotherhood will break. No man can put the Golden Rule at the center of his life and thought and declare that Christianity will not work. If the moon, a dead world, can lift the trillions and quadrillions of barrels of water of the seven seas twice each twenty-four hours, what will not the Risen, Living, Glorified Lord Jesus Christ do if he is given a chance! Man simply cannot achieve the magnificence of



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his destiny without Jesus Christ. He cannot be the finest kind of man without a visit to Calvary.

### THERE IS NO EFFECTIVE SUBSTITUTE FOR EVANGELISM

All kinds of evangelism are necessary. "I am convinced," said the late Dr. Henry Van Dyke, "that this age of ours, with its ruthless, critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity without proclaiming as the core of his message the divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing, or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our Gospel by taking away from it the chief thing that men want, the assurance of sympathy and kinship with God."

Evangelism must include the Lordship of Christ as well as His Saviourhood. Men may know Christ as Saviour and be ignorant of Him as Lord. No one can experience Christ as Lord without knowing Him as Saviour. The greater includes the less. The Lordship of Christ includes every foundation truth necessary for world redemption. Because this great truth has been neglected, "many are weak and sickly among you." Because Christ is not made Lord of our lives, our churches are made anæmic in their missionary endeavors. Lordship demands unconditional surrender.

Conversion is not the greatest experience of the Christian. Surrender is the pivotal moment in a Christian's life. In conversion everything is given up for God. In surrender everything is given to God. In conversion we give up everything in order that we may get everything. In surrender we give up everything in order that we may be everything for God. In surrender Christ is crowned Lord of all. Lordship of Christ is the very heart, soul and blood of New Testament evangelism.

No message warms, convicts, transforms like the Lordship of Christ. It was this message that fired the early church with a zeal unequalled in the history of Christian-

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ity. When Christ is crowned Lord of all, a passionate passion for souls is generated. Of one great soul-winner it was said: "He always preached as if he had just escaped from a doomed and burning city, while the groans of the dying and the cries of the burning were still in his ears."

### THE TASK OF EVANGELISM IS NOT COMPLETED UNTIL CHRIST HAS CLAIMED THE WHOLE OF MAN IN ALL HIS RELATIONSHIPS

The Lordship of Christ is the great message of the Imperial Imperative because Evangelism does not stop at conversion. No man is evangelized until he becomes an evangelist. Evangelism deals with the whole man laying hold of the whole Christ.

Everything the early disciples did was "in the name of the Lord." They "labored in the Lord." Servants were to "obey their masters in the Lord." Masters were to "govern their servants in the Lord." Whatever they did was to be done "heartily as unto the Lord." The Lordship of Christ was the rallying center of all believers. They were to be of "one mind in the Lord." In this message is the dynamic for social regeneration, as history reveals.

American history is the story of great evangelistic efforts. The coming of the *Mayflower* is of evangelistic significance. Their passion for liberty of conscience was a religious experience. Thomas Mayhew's religious convictions expressed themselves in educational experiments among the Indians of Nantucket. Courts of Justice were established. Evangelists were appointed to go and interpret the Gospel in terms of social service.

John Eliot, scholar, linguist, and Christian, translated the Bible into Algonquin. This was the first book struck off the American press. Through his efforts 6,000 acres of land were set apart for an Indian settlement.

The revival of 1734 was known as the Great Awakening. Jonathan Edwards, Wheelock, Davenport, Secomb of Harvard, the Tennants of New Jersey, Whitfield, and a host of others awoke the minds of the Colonists. The inde-



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pendence of the United States was a result of this awakening.

The Congress of the United States paid a great tribute to the power of evangelism when it ordered the following inscription carved upon a monument in Washington dedicated to Francis Asbury, the great Methodist Evangelist:

“His continuous journeyings throughout cities, villages, settlements from 1771 to 1816 greatly promoted patriotism, morality, and religion in the American Republic. If you seek for the results of his labors you will find them in our present civilization.”

True evangelism always results in an awakened conscience toward human welfare and human betterment.

The Great Commission makes it mandatory that Christians shall share their experience in the Gospel of Christ with others. “Teaching to observe all things,” is mandatory in Gospel teaching. The task of evangelism is not completed at conversion. There must be growth, development, enlargement. Character must be built. This is where educational evangelism comes in.

### THE ULTIMATE OF EVANGELISM IS THE BUILDING OF CHRISTLIKE CHARACTERS

Character is the product of evangelism. Evangelism aids one to select the finest mental, moral and spiritual materials for the building of character. Unbelief does not build. Unbelief does not construct. Skepticism is the shoddy in the garment of life. Atheism is the rubble in the temple. These things crumble when the earthquake comes. They cannot stand the test.

When the City of Long Beach was victim of earthquake, only Class A buildings stood the test. The quake revealed the kind of material and workmanship that went into the buildings.

In carrying out the Great Commission the church must build Class A characters. Class A materials of faith, love, hope, honesty, reliability, integrity, loyalty, virtue, purity, etc., are always at the disposal of the church. Men and

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women of Class B and C characters have gone down under the economic earthquake of the past few months. You will notice these materials are largely materials of the heart. It is here that the Imperial Imperative makes its greatest demands.

Ex-Governor Brumbaugh, now President of Juanita College, Huntingdon, Pa., said:

“With sound learning there should always go piety, with intellectual training there should always be spiritual discipline, and with knowledge there should be faith and trust, and reverence, because you will not teach far nor well unless you teach with a spiritual humility based on a faith and worship of God. I want to impress upon you young people, because you are going out to teach young people, that what this republic needs more than it needs scholars is character in its citizens; and you cannot make a citizen of high character unless you put into his soul a faith in God.”

It costs tremendously to keep the evangelistic fires burning brightly in our hearts and in the church. The church must be dynamic; then keep it evangelistic. The minister must be “a flame of fire.” “Do the work of an evangelist.” This is how to “make full proof of our ministry.” Very often the most outspoken critics of evangelism are those who do no evangelistic work themselves. Nevertheless, the church must face the Eternal Imperative. Put on thy garments of strength, O Zion. This is the day of days for the awakened church, and the trained ministry.



# The Shrine of the English Soul

BY PROF. EDWARD ELLIOTT RICHARDSON, PH.D.

## THE FOUR HUNDREDTH ANNIVERSARY OF THE TRANSLATION OF THE BIBLE INTO ENGLISH

ONE of the greatest events that ever happens in the history of a race is when the Word of God is put into the language of the common people. Until this is done it remains an alien something and has little effect upon the lives of the masses. In recent times this is shown by the endeavor of missionaries to translate the Bible into the vernacular. The long history of the Medieval Period had among other characteristics a determined effort to keep the Bible from being known by the larger number. It was to be the peculiar possession of priests and prelates. Not only was no effort made to translate it into the common tongue, but vigorous endeavors were made to keep it from being translated. A natural result of this policy was that the essential worth of the individual was lost. The individual sunk out of sight in the religious, political, social, and industrial order of the one thousand years that, taken together, are known as the Medieval Period.

The translation into the English tongue meant the essential recovery of this lost value; and so it stands as an event of prime importance, in the history of the Anglo-Saxon race. Whenever the worth of the individual is lost it means that all values are radically changed. This applies not only to religious matters, but others of the political and social kind.

Thus the period in question was a period of authority over the rights of the common people who were submerged, and all that the individual did was to submit his life to dictation from outside. Free will and initiative were necessarily lost under these conditions and it was little wonder that almost no progress was made during these many centuries. Man makes progress when there is a consciousness, on his part,

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of an inherent worth, and not when he exists only for the whole or group.

Religion could not flourish in an environment like this, for it only comes to its fruition when man realizes his competency to enter into a direct personal relation with the object of his religious consciousness, and moreover, realizes that he is himself of transcendent value to that which he worships. Thus the religion of one thousand years became a cold, formal affair, and lost the vital spirit that it is supposed to possess. It was the recovery of this lost value that has made the Anglo-Saxon race great; and it is not too much to say that this was largely due to the translation of the Bible into the English tongue.

The Mohammedan talks about the "race with a book," meaning by that some kind of a sacred book. It is not then too much to say that the English race has been preëminently, for the last four hundred years, the "race with a Book." The story is told of Queen Victoria that when a representative of the Orient had been shown something of the wonders and greatness of England, he inquired the reason of all this and that she picked up an English Bible and said, "This is the secret of England's greatness."

The story of the actual translation is one fraught with numerous adventures and much peril on the part of those who were engaged in this project. Apparently the first real urge to do this was on the part of Wycliffe. The real motive on his part was to circumvent the domination of the Roman priests, who had little religion, but who exercised a decided authority. In spite of their academic training, they seemingly had little knowledge of the inner meaning of religion and of the Bible. It is against this background that Wycliffe's statement that he would make the man behind the plow to know more of the Gospel than the priest in the confessional has its significance, his thought being that if the otherwise unlettered man could become acquainted with the Word of God in the tongue that he understood it would enable him, through the sheer force of this understanding, to



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appreciate the transcendent and heavenly values in a way, that the man formally trained, could not. Always religion has found its best and highest expression in the lives of those who make up the great mass of people. The statement that "the common people heard him gladly" has always been true, and it is to these that the latent forces of the Gospel have always made their greatest appeal and found their best expression. Without such the Gospel would long since have failed and the history of Christianity would have become a closed book.

The force of the above statement is shown by the testimony of history that the masses of the English people who became acquainted with the Word of God became much better in a moral way and raised the standard of the whole English race until it became the noblest and most inspiring of any of the many races that have peopled this earth. This statement is intended to cover not only those who live within the confines of what we know as England, but the whole English-speaking race, wherever they are found. This includes ourselves for we are of the same blood and creed, all being blazers of the English trail. An illustration of this is found in the Puritan who came to the inhospitable shores of New England, who was a man of indomitable will, of fearless courage, of a high sense of duty, and who came to have these traits largely because he had drunk from the fountain of the English Bible. No group in all the history of the world excelled in determination, high aims, and sober endeavor the iron men of New England. There has entered into their lives that quality which comes from an intimate, personal knowledge of the Eternal, and which cannot be quenched by any adversity.

The name that stands out in connection with that of Wycliffe is that of Tyndale. These two men loom large on the horizon when any picture is drawn of the events having to do with the translation from the original tongue into that which the ordinary man could understand. So long as the Vulgate was the only medium for a knowledge of God a

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great number were excluded therefrom and its effect was negligible.

### WYCLIFFE, THE APOSTLE OF THE BIBLE

Nearly two centuries before Luther made his momentous declaration in Germany Wycliffe had done the same in England. A theological student in Oxford, he appears to have had little sympathy with the endless discussions that composed the seminary training. These were not only valueless, but oftentimes frivolous and had practically nothing of inspired truth in them. What seems strange to us, living in another age, was a commonplace then. Theological students were trained age after age without even knowing or having seen a Bible either in their own tongue or the Latin. While there is no indisputable historical evidence that Wycliffe chanced upon a Bible in something the same way that Luther did, it seems quite likely that, earnest student that he was, in rummaging about the chests in which the library of St. Mary's was kept he should have chanced upon a copy of the Bible. At any rate, it is clear that his mind early became saturated with its truth, and by every means he sought patiently and earnestly to make it known to others. This quotation uttered in one of his sermons is a clue to his state of mind, "O Christ, thy law is hidden in a sepulchre. When wilt thou send the angel to remove the stone, that thy Truth may be known unto thy flock?"

The condition in England at this time, from a religious standpoint, was indeed deplorable. Not only was the Scripture withheld from the people, but even the clergy did not know it. While learned in the traditions and dogmas of the church, they were surprisingly ignorant of any real Scriptural truth. This was the fruit of the policy of the Roman Church to inculcate its viewpoint alone, and to make its representatives intellectually subservient to its own ends. Given a clergy of this sort, who were supposed to be spiritual leaders, the condition of the people can well be imagined. A considerable part of the wealth of the country had in various ways come under the control of the church



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and the masses of the people were impoverished. The church, claiming to hold the keys of the Kingdom of Heaven, had induced many wealthy persons to leave their estates to it. Thus it became the great landed proprietor of England and, not content with this, it had arrogated to itself most of the temporal offices. Thus the priesthood united in itself both civil and spiritual offices. The sales of indulgences, the payment for masses, and prayers for the dead, as well as other spiritual offices, which were rigorously insisted upon, further impoverished the people. So while the church grew enormously rich, the people were reduced to almost a state of beggary. As might well be supposed, under these conditions they lost the will to help themselves and became merely slavish dependents. The clergy also became corrupt and wielded their powers in a harsh, arbitrary, and selfish way. Vices were rampant not only among the people, but among the representatives of the church as well. It is also to be borne in mind in this same connection that no representative of the church could be tried by the civil power and so, whatever crimes they might commit, were unpunished. These easily led to all kinds of extortions and even robbery, as well as worse crimes.

Wycliffe could easily see that against this dark background there was a need of light; and it was his conviction that the only available light was the radiance from the Word of God, to be known by both prelates and people. After his graduation from Oxford he became a teacher of seminarians and strove faithfully to inculcate in their minds some knowledge of Scriptural truth. He also sought civil reform by urging measures from Parliament, which aimed to bring about this end. In this course he was at first unopposed, except by those whose prerogatives he was undermining, and came into favor with the government officials for his stand against the usurpations of the representatives of the Pope. He was also in favor with the people as upholding their rights, and with the intellectual group because of his own eminent intellectual attainments.

Thus for a period of time in the Divine providence it

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was possible for him to become well known and respected, and so his ideas would take deep root before the time of the crucial test to arrive. He made the statement that it was not necessary for anyone to go to foreign lands and suffer martyrdom, for he had only to stand valiantly for the truth here and martyrdom would be right at hand. He evidently foresaw something of the fierce opposition that would meet his attempts to change the religious atmosphere of his country. It apparently was obvious to him that those who had long enjoyed great privileges would not willingly surrender them, and that the issue would be drawn in a very decided way.

It is then against this background that Wycliffe strove to translate the Bible into the common tongue, believing that the diffusion of its knowledge among the people would result in the much desired reforms. Even with this conviction, if he had not been a man of resolute will, fearless courage, and distinct intellectual ability, his accomplishments would have been impossible.

Four hundred years ago the condition in England was one of transition, a time of social upheaval and intellectual ferment. They were, in fact, passing through a situation somewhat analogous to that of today. Not long before this time Columbus had opened up a new continent by his discovery; and Guttenberg had also opened up a new intellectual continent, by his invention of printing. This last was to prove as decisive, if not more so, than the discovery of Columbus, and those who came after him. Another factor was the Crusaders, which had brought the culture of the East to the West. There the Western mind was reveling in the literary treasures of the Greek and Roman.

With a background of this kind it was imperative that something should be done along religious lines. Into this picture intrude the figures of Tyndale and Coverdale. Personally the contrast between these two men was great. Tyndale was a courageous, daring man, who repeatedly risked his life and finally suffered a martyr's death. Coverdale, on

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the other hand, was a retiring, timorous man, who sought support from those in influential positions and who lived to the age of eighty-one and died in peace. This is not said in derogation of the man, for he could be brave when necessary, but to indicate that he was of a temperament quite different from those who had preceded him in the translation of the English Bible. There were great men in those days, some of them unscrupulous, but nevertheless men of ability.

Thomas Cromwell, a shrewd politician, but withal a man of undoubted quality; Archbishop Cranmer, who assured the English king of his divine right to divorce his wife, even though Pope Clement VII would not sanction such a divorce; Thomas More, a man who dreamed of Utopias, who also at the same time hunted to their death those who were patiently trying to bring about a better condition of the social order. Wolsey, another political leader, could be severe against religious reformers when he thought it served his purpose to do so, but who later championed their cause when the political wind seemed to be blowing in another direction. Another element that entered into the situation was the determination of King Henry VIII to divorce his wives whenever the fancy suited him, and the equal determination of the Catholic Pope to prevent such divorce. The only thing that remained for King Henry was to take the English Church from the papal dominion, and this controversy further complicated the situation that already existed.

Given a situation of this kind, the demand for an English Bible would become more and more insistent. It is true that Wycliffe had previously translated the Bible into English; but this was only in manuscript copy and so impossible of any wide circulation. Tyndale had also translated portions of the Old and New Testaments; but it remained for Coverdale, in 1535, to complete a printed translation of the whole Bible. This last made it possible for the ordinary man to possess a copy of the Word of God in the tongue which he could understand. There had been other versions in the tongue of other lands, and it seemed a natural thing that the attempt should be made to put it into the speech of England.



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The monk of Wittenberg had aroused the conscience of the German race by insisting on the supremacy of the Bible as over against the pretensions of the Church. He had himself translated it into the German tongue and man sought the rule of life in the New Testament teaching, rather than the rule of the confessional. This could not but react upon the English-speaking race and men here sought to know the way of life, not from cold, abstract formulas laid down by an organized church, but to find it in the living Word that had been revealed to men.

Thus there arose a great thirst for a knowledge of the Word, which made it an opportune time for the translation into the language which they could understand. One of the reasons why Coverdale's translation has received so much attention is because he represents a movement which is significant in the history of the world. Great men are not always associated with great movements and so fail of the fame that would otherwise be theirs. On the other hand, the man who is associated with a great movement receives more attention and more renown sometimes than what his actual labors would indicate. Thus the greatness of George Washington is due in part to the fact that he was associated with that movement which resulted in American independence. Had his same ability been linked with some other movement, presumably his fame would not be as great as it is today. This is not said in disparagement of anyone, but only as illustrative of a principle that runs throughout the history of mankind.

The providence of God is seen in the translation of these different versions and it was undoubtedly His purpose that His Word should be made available for the English-speaking race. World destiny has been and probably will be in their hands for some time to come, and it was essential that they should be trained in that Word which is alone able to inculcate the higher ideals of life.

One of these providences is seen in the story that is told of Tyndale, how that when in Holland agents of the English Church were seeking to obtain and destroy every available

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copy that he had printed, Tyndale being at the same time without money, one of those who had the keeping of many of his copies was approached by an English agent with an offer to buy all of these. The English representative was willing to pay a large price in order to obtain them. Thus nearly the whole edition was sold to him at very advantageous terms, and the money was used for the printing of a new and better edition. Thus the end sought by the established church was foiled and turned to the furtherance of the Gospel.

A hundred years ago, on the occasion of the tercentenary of Coverdale's translation, men vied with each other in proclaiming his praises, and medals were struck in his honor. Why was this so? He was a quiet, retiring man, lacking the picturesque character of the Italian Savonarola, the Bohemian Huss, the German Luther, or even the English Tyndale. The answer to this is found in the fact that men are remembered not only for the greatness of their personalities, and their own achievements, but because their names are associated with momentous enterprises. This is one of the secrets of Coverdale's greatness. He associated himself somewhat reluctantly, for he considered others abler than himself, with that translation that we commemorate this year.

Considerable question has been raised as to details of this translation; but a few facts stand out with undoubted verity. In 1534 a Church Convocation petitioned the English king to have the Bible translated into the tongue of the common people. It is probably also true that the actual work of translating and printing was done somewhere in the Continent. Whether in Zurich or Antwerp is of little moment. It was done, and English bookmen, if they did not actually do the printing, at least helped in its sale and distribution. Coverdale was no great linguist, if this be judged by his knowledge of the ancient languages, and in fact, he made use of Luther's German translation in making his own. He seems to have been quite familiar with the German language. In spite of this, he rendered a number of phrases

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which have come down almost unchanged to the present day, as for example, "Seek ye the Lord while He may be found; call ye upon Him while He is nigh."

The longest and blackest shadow that has ever been cast in this world was that of the Tower of Babel. Nations are divided by geographical conditions as mountains and oceans; but no barrier is so effective as that of an unknown tongue. Seas may be crossed; mountains may be scaled; but an alien tongue cannot be overcome. When one travels in a foreign land, no matter how sympathetic he may be and how earnestly he seeks to establish a fraternal relation with those whom he visits, this is impossible unless somehow he can make himself understood. This inability to understand and comprehend not only keeps people apart, but tends to even greater division, and to a hostile attitude between them. Slight misunderstandings easily become aggravated until the state of positive dislike is engendered. This can easily flame into a conflict. It is considerations of this kind, that have led to the attempts to establish a universal language. These, however, have been unsuccessful and this difficulty has been rather increased than diminished. It is said that when the early missionary effort was made among the Malay group, it was found that though much work had been done, there was almost no progress. A later missionary attributes this to the fact that the Bible had not been put into their tongue, and when, after much effort, this was done, real progress was accomplished.

Why is this so? The heart is after all that which the religious message seeks to reach. So long as it merely touches the head it will never result in a changed life. For it is out of the heart that the motives of life spring. It is in the language to which one is early accustomed that the deepest springs of life are uncovered. The language in which the mother speaks to her child; the one in which the young man talks to the object of his choice; and the one in which the business of more mature life is transacted is the one which, in the last analysis, will be the open door to the heart. Unless somehow the Divine Word can be put into this medium



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other attempts will be largely in vain. This is what theory would indicate and practice tells the same story. The Gospel message is then well-nigh hopeless until it shall have been put into that language which one can readily understand, and in which he speaks the deepest feelings of which he is capable. The vernacular is then the shrine of the human soul. It may then be said that the translation of the Bible into the English tongue became the shrine of the English soul.

# Practical Work in Theological Seminaries

BY RHENA BROKAW HAMLIN, M.R.E.

Editor's note: This contribution is a résumé prepared by Professor D. R. Gorham of a thesis presented in partial fulfillment of the requirements for the M.R.E. degree in the School of Christian Education.

FOR the purposes of this investigation the term "practical work" is used to cover such activities as preaching, teaching, mission services, Gospel team work and similar field activities not considered a part of the regular classroom work.

In 1922 a study was made in this field which concluded, "The instruction in pastoral methods and practices is usually treated academically and theoretically. It is rare to find a case where the student is really trained in parish work."<sup>1</sup>

This study was undertaken as an attempt to determine the extent to which progress had been made in this phase of ministerial education and with the hope of stimulating interest and progress along this line.

## THE EXTENT OF PRACTICAL WORK

Reports were received from twenty-one seminaries out of a list of fifty which were selected as representative of the field. Of this number, thirty-three reported a definite plan of practical work; five reported a "fairly definite" plan; three reported no such activities. In some institutions these field activities were not much more than engagements personally made by students under a very loose supervision by some member of the faculty. On the other hand, some seminaries have a carefully supervised program of clinical and field activities; graded in difficulty over the three years of the student's course. The two institutions which, according to their reports, seemed to have the most elaborate and effective plans were the Presbyterian Theological Seminary and the Meadville Theological School. Boston Uni-

1. Kelley, Robert L., *Theological Educational in America*.

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versity School of Theology and Yale Divinity School both emphasized the value of Gospel team work. Some institutions doubt the value of very much extra-mural work, due to the large amount of content to be covered in the short space of three years in the classroom. One school would "have the students participate in practical work along the lines of Sunday-school teaching and similar activities on the Lord's Day, but engagements which require any larger amount of preparation during the week are discouraged."<sup>2</sup>

### THE SUPERVISION OF PRACTICAL WORK

Thirty-eight institutions indicated some definite plan of supervision of the practical work activities. There seems to be less supervision over those activities which are non-remunerative. When the students share in the supervision, there is a greater participation in voluntary service.

The responsibility for supervision varies greatly in the different institutions. In twelve schools a professor is responsible; in ten schools, a committee; in five schools, an administrative officer; in four schools, a department of instruction; in six schools, a professor and committee; in one school, a department and a committee. In five instances the students have a share in the supervision of this work. When professors are in charge of the supervision, they are usually from the departments of practical theology, religious education or evangelism.

Some kind of reports of their extra-mural activities are submitted by the students in twenty-six institutions. Most institutions require these reports. Reports are required weekly, monthly, at the close of the semester and occasionally once a year. Some schools emphasize the value of oral reports which take the nature of a conference between the student and the professor supervising his activities.

### THE NATURE OF THE PRACTICAL WORK ACTIVITIES

The types of service rendered by theological students vary according to the attitude of the institutions concerning the

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2. From a letter from Professor Paul Woolley, Westminster Theological Seminary.



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value of a given activity and its relationship to the entire educational experience of a student. Other determinative factors are the size of the seminary, its location, its denomination and the funds available for this type of work. Table I shows the types of practical work activities which are most prevalent in our theological institutions.

**TABLE I**  
**TYPES OF SERVICE RENDERED BY SEMINARY STUDENTS**  
 (Based on reports from 41 Seminaries)

<i>Type of Service</i>	<i>Number Schools Reporting</i>
Trial preaching .....	37
Preaching .....	37
Teaching in the church school .....	36
Young people's work .....	31
Musical service (choir directing, solos, etc.) .....	30
Assistant pastorates .....	24
Settlement work .....	24
Visitation (prisons, hospitals, etc.) .....	23
Assisting in city missions .....	22
Supervising religious education .....	20
Conducting prayer services .....	18
Deputation team work .....	18
Y. M. C. A. and Y. W. C. A. work .....	16

In addition to these, the following activities are reported by four or less schools:

- Social service work.
- Summer work (camps, recreation centers, etc.).
- Lay readers.
- Street meetings.
- Assisting professors.
- Assisting in chapel services.
- Weekday church schools.
- Radio broadcasting.
- Shop meetings.

Many other activities were reported by one institution only. Among them were the following: playground work, church athletics, religious journalism, religious drama, con-

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ducting surveys, clinical work in mental hospitals and Boy Scout work.

Some institutions report considerable activity in social and educational work but little along the lines of preaching or pastoral work. This is partly due to the attitude of denominations in regard to students holding pastorates before the completion of their studies or before ordination. Table II indicates the proportion of students holding pastorates, distributed according to denominations.

**TABLE II**  
**PROPORTION OF STUDENTS HOLDING PASTORATES**  
(Based on reports from 36 Seminaries)

<i>Denomination</i>	<i>Number Schools Reporting</i>	<i>Total Combined Enrolments</i>	<i>% Students with Pastorates</i>
Methodist .....	3	626	33.4
Baptist .....	9	1658	23.6
Interdenominational .....	8	1464	15.5
Presbyterian .....	4	445	13.7
Others .....	3	113	6.2
Lutheran .....	4	182	3.9
Episcopalian .....	5	314	.3
Total .....	36	4802	
Average .....			18.8

The reports from these thirty-six institutions, enrolling 4,802 students, indicate that 904, or 18.8%, have pastorates.

### STUDENT AID AND PRACTICAL WORK

The question of the relationship between student aid and practical work activities is a very complicated one. On the one hand are a group of students who pay their own carfare or walk in order to have the opportunity of some practical service in connection with their clinical training. On the other hand are students taking the regular course who hold student or even regular pastorates at salaries far higher than any scholarships. In general, however, there is a definite

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relationship between remuneration and service rendered in twenty-eight of the schools covered by this survey. The practices of these schools vary greatly and can best be indicated by quotations from some of them:

*Auburn Theological Seminary*: "All scholarships are given in consideration of work done."

*Andover-Newton Theological School*: "Working scholarships."

*Berkeley Baptist Divinity School*: "If the school can find work for a student the aid is curtailed or limited."

*Berkeley Divinity School*: "All fees go into a common 'coöperative fund' for the benefit of students who need financial aid."

*Biblical Seminary in New York*: "Students are assigned Community service. One-half scholarship."

*Boston University School of Theology*: "Six men receive scholarships of \$200 per year for work with Boys' Clubs."

*Colgate-Rochester Divinity School*: "No financial aid is given except for the performance of practical work."

*Crozer Theological Seminary*: "A small fund is available for work done in Delaware County."

*Drew Theological Seminary*: "We try to give such work to students who combine financial need with real ability or aptitude for the work."

*Eastern Baptist Theological Seminary*: "Aided students are expected to render service when required."

*Garrett Biblical Institute*: "Services at the school or in local churches in return for the stipend."

*Hartford Theological Seminary*: "Aid supplements remuneration for self-supporting students."

*Iliff School of Theology*: "Students receive pay for most of the services rendered."

*Pacific School of Religion*: "All except the Sunday school teaching is remunerative. Scholarships also are given to those engaged in practical work only."

*Pittsburgh-Xenia Theological Seminary*: "In general, the least aid for those who have the most remunerative work."

*Princeton Theological Seminary*: "Students do not receive scholarship aid if they are working as regular pastors."

*Seabury-Western Theological Seminary*: "Men are paid for part-time work."

*University of Chicago Divinity School*: "No financial aid is given without assignment of work. The work is regarded as an essential element in the total educational experience."

*Yale University Divinity School*: "Students are required to work for their scholarship aid."



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It would be difficult to make a classification from these brief statements, but with the additional information supplied by catalogues and in some cases letters from those in charge of the practical work some general statements can be made. It is evident that some, if not the majority, of the schools have very few scholarships to offer. The endowment funds are very inadequate in many cases. Lack of funds would prevent most seminaries from undertaking a program as extensive as that at Meadville Theological School which provides activities for the entire three years with remuneration by the school. It is evident that this institution considers the extra-mural activities of considerable importance and is endeavoring to make them an integral part of the entire educational experience of its students.

In another institution the donor of its largest scholarship fund made the granting of aid partially contingent upon the rendering of practical services:

"The proceeds of the Samuel A. Crozer Scholarship Fund go by preference to students who teach regularly in Sunday schools, or carry on some mission work in the vicinity of the Seminary. The object is to induce students to render practical service while engaged in the more theoretical work prescribed in the curriculum." <sup>3</sup>

On the other hand, some institutions offer financial aid with the distinct purpose of freeing students from any outside activities which may interfere with their giving full time to the classroom work. One seminary catalogue states that:

"Students can earn their support only by efforts which unduly consume time and strength, and thereby frustrate the purpose of a Seminary course." <sup>4</sup>

Another institution expresses a similar conviction:

"Students are advised not to engage in distracting occupations during term time with a view to self-support. Such engagements interfere seriously with their attention to study and should be rendered unnecessary by the aid which they may receive from scholarships." <sup>5</sup>

In rather sharp contrast to this attitude is that expressed by the Dean of a divinity school:

"This year because of decreased funds we have had to reduce the compensation for field work to \$300, and it looks as though we should have to

3. Annual Catalogue, Crozer Theological Seminary, 1932-3, p. 20.

4. Annual Catalogue, Hartford Theological Seminary, 1932-3, p. 37.

5. Annual Catalogue, Princeton Theological Seminary, 1932-3, pp. 65-6.

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throw an increasing amount of the financial load on the student himself. We have certainly shifted in this direction in the last ten years, and I am bound to say that the morale of the student body improves under these rigors." <sup>6</sup>

Colgate-Rochester Divinity School has developed a relationship between financial aid and practical service which makes it evident that this institution stresses the educational importance of extra-mural activities. This is particularly emphasized by the large amount of time each week spent in practical service by the recipients of "coöperative scholarships." The two types of scholarships are described as follows:

"Practical Theology, under which the student, given a minimum of three hours practical work under supervision, receives \$150 for the school year; and *Coöperative Scholarships*. Here the church provides \$300 and the Divinity School \$200 for the school year, and the student gives 15 hours of service weekly." <sup>7</sup>

The value of the latter form of aid, which virtually amounts to an apprenticeship, can be readily seen.

### AMOUNT OF REMUNERATION

The information received in regard to the amount of remuneration received is inadequate due to incomplete reports and the great variety of services rendered. On the one hand are men with regular pastorates who are studying in seminaries, and on the other extreme are needy students rendering bits of service for which they are paid by the hour. Such data as were gathered is shown in Table III.

TABLE III  
REMUNERATION FOR PRACTICAL WORK  
(Based on reports from 23 schools)

	<i>Number Schools Reporting</i>	<i>Range</i>	<i>Average</i>
Percentage of Students			
Receiving Remuneration	23	0%-100%	57%
Remuneration per hour . .	8	\$ .25- 3.00	\$1.19
Remuneration per month .	10	3.00- 100.00	31.45
Remuneration per year . . .	13	120.00-2000.00	\$520.75

6. Quoted from a letter from Dr. William Learoyd Sperry, Harvard Divinity School.

7. Quoted from a letter from Prof. J. F. Vichert, Colgate-Rochester Divinity School.

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## CONCLUSIONS

1. There seems to be a definite trend towards the recognition of the value of practical work activities as an important part of the educational experience of the student and a serious and concerted attempt to correlate these activities with the classroom work. Plans vary greatly depending upon size and location of the seminary, its denomination, its available funds for student aid and particularly its estimate of the educative value of these experiences. Many schools indicated that they are studying this problem with a view to working out a more satisfactory program.

2. The supervision of these activities is usually in the hands of the faculty; an individual member, a committee, a department, an administrative officer or combinations of these. Student participation in the supervision is unusual but there are indications of a tendency to give a greater share of responsibility to students in the future.

3. There is a great variety of activities included under the head of practical work in the different institutions. Preaching (sometimes only trial preaching in the classroom), teaching in the church school, directing young people's work and rendering musical services are among the most prevalent. Student pastorates are most prevalent in Methodist and Baptist schools.

4. Two widely differing views are expressed concerning the relationship which should obtain between practical work and financial aid. One group grants aid only in consideration of service rendered and places an educational value upon this work. The other maintains that the aid is given for the specific purposes of freeing students from distracting outside activities that he may devote full time to his classroom work.



# The Minister the Churches Want

BY MITCHELL BRONK, D.D.

WHAT do the churches want of their ministers? What sort of work do they want him to do? What do they want in the way of church services? What kind of sermons do they want? Et cetera. Manifestly, we are attempting a big and dubious undertaking. The writer's warrant for engaging in it consists in the fact that he has had thirty years' experience in the active ministry; that his pastorates have been in three States, and in great population centers where he came in contact with many churches and many people in the church; that he has listened to nearly all the outstanding preachers of our time and the past generation, and innumerable addresses on church work and church problems by people who are regarded as authorities; and that he has read overmuch of the voluminous literature treating of the problems of the church. As he is still a preacher, but not a pastor—specifically, a religious editor and educator—he feels that he is competent to discuss these questions, from the advantageous double viewpoint of minister and layman.

An old half-witted man out in my native village in Western New York, remarked to me a few summers ago that he had been for a long time and with great care studying the recurrence of thunderstorms. I said, "Well, Paul, and what conclusions have you reached?" He answered, very definitely, "There's just one thing about them: sometimes they come, and sometimes they don't." I fear that to all I may say the rejoinder may easily be made: "Sometimes they want it, and sometimes they don't." Jesus himself, it will be remembered, found it rather difficult to determine the tastes of the people in this same regard, and was inclined to believe that, like the children at play in the market place they didn't know what they wanted.

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Psychology attributes misjudgment very largely to the impossibility or unwillingness of men to enter into the other man's mentality and look out at things from his point of view. This is one trouble with us ministers; one reason why it is so hard for us to know what the churches or the people really expect of us. We are too subjective just here; are too prone to take for granted that our congregations are interested in the things that interest us; that they are impressionable to the same emotions by which we ourselves are stirred and moved, are entertained by the fads and diversions in which we take delight; that, in other words, they place the emphasis where we do. But most decidedly they are not and do not.

This is one of the reasons why the minister cannot afford not to be a many-sided man; why he must give his attention to a multitude of things in which he is not interested, or which are even distasteful to him. Just here, of course, comes in the disadvantage of bookishness; or of over-education; or of high-browness; or of illiteracy. For not all the people to whom a minister ministers, or should minister, are readers, or educated, or highbrows, or unlearned. This, moreover, is a reason why the Bible with its universal appeal—"something for everybody"—is such a splendid tool and vantage-ground for the preacher. "My sermon was for just a little group," said the distinguished English Nonconformist, John Clifford, one time, "but I provided for the rest by reading a good long Scripture lesson." Time and again church officials have assured me that their minister was losing his hold by harping incessantly on one string. The string may be a very important one, but its constant twanging becomes monotonous, or discordant.

Certain doctrines are "fundamentals" to the minister and a portion of his flock, and doubtless should be preached to the whole congregation sometimes; but he will fail grievously if he undertakes to preach them to all all the time. The Christian system, for example, may rest upon the teaching of the imminent return of the Lord Jesus, but it has a number of other very important foundations; social Chris-

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tianity may not fairly be left out of any preaching curriculum, but many a minister has preached his church well-nigh empty by overemphasizing it; all Christians should be interested in foreign missions; and theoretically they are; but practically they are not. The point is, the preacher must vary his theme. And again, because the Bible is such a many-sided book, if the preacher sticks to it rather closely, or at least follows the suggestion of its themes, there will be a wideness to his discourse that will satisfy everybody.

The minister should consider this matter from still another aspect. We will say that in my own city or town there is a brother preacher, of great drawing power, whose name is on everybody's lips, yet who doesn't appeal to me at all; to whose manner and message I am utterly indifferent; even antipathetic. If I were of the laity I would never darken that preacher's door. Of those who do go to hear him I think, "What fools!" But do I ever reflect that my own congregation is made up in part, maybe in great part, of just such people? Why should I not find here, *mutatis mutandis*, an explanation of their tantalizing lack of interest in my own sermons and their aggravating absences from my worship services? The minister who painfully senses the infinite difficulty of this task of being all things to all men in a sermon, of preaching to the like and the unlike and the non-descript, should thank God for the grace that enables him to do it—some of the time!

It is evident that the churches want up-to-dateness. The "old Gospel"? yes, they want that. The churches know that you cannot make it new, because it is always new; or antiquated, because it is the everlasting truth of God; but they want it stated in fresh terms, preached in "modern English versions," in new-fashioned sermons. The new learning, new science, new psychology, new thought, new post-World War world haven't done a thing to this Gospel of Christ, but they have pretty nearly smashed to pieces the forms in which it used to be expressed. Many of us, by the way, have found how impossible it is to use sermons that we made in the pre-World War days, or longer ago than



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that. Nor should it be thought strange that the churches seek young men for pastors; or, if they can't get them, old men who have kept moving. The churches are under the impression that there are a lot of new ideas and new methods at their disposal, and despairing of the old, seek leaders who will help them try them out. It is a curious fact that the American Protestant church of to-day, doctrinally conservative, even reactionary, is in action liberal and advanced.

The ministry, on its side, believes that one troublesome and unfair demand of the laity is the demand for numbers. If all the world is to be reached with the Gospel of Christ—the church's program—then numbers are indeed of commanding importance and are to be one of the measures of the minister's success. The trouble is, however, that our churches are too much interested in the bare numerical arithmetical, aspect of the proposition; are more concerned for the size of the crowd than for the salvation and teaching of the crowd; forget that the crowd is simply a means to an end, and that end, the leading of men to God, or nearer to him. Here is one reason why church officials and "pillars" will sanction almost any method—even a questionable method—of filling the pews. Their interest thus ends where the minister's interest really begins or should begin; and upon him almost wholly falls the responsibility and burden of the crowd's spiritual treatment. To fill the church and to fill the souls is ordinarily too big a task for one man; the attempt to accomplish it has brought heartache, gray hairs and nervous prostration to many of us. If drawing the crowds, filling the pews, could be delegated to the officials and membership, and we be left to do the rest how much better we could do it and how much more joy we should get out of our work! In the early years of my first pastorate I was telling the late Dr. Edward Judson, of New York, of a record book in which I noted down the attendance at every one of my services. He said, "Young man, burn that book and never do that; it will spoil you as a preacher and spiritual leader; counting noses is a horrid ministerial vice."

There is a common and cheap remark that if a man will

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preach the true, pure, simple Word of God people will come plentifully enough to hear him; that he will have no trouble about empty seats. Such a statement is a slur upon thousands and thousands of competent, faithful clergymen. Jesus and Paul both preached the simple, unadulterated Gospel; but we infer from the New Testament narrative that they addressed as many "mere handfuls" as the ordinary preacher among us does. Here is a minister, let us say, who has a hundred people in his congregation of a Sunday, while his neighbor down the street has a thousand. He has just as good a knowledge of the Bible and God, and experimentally of men, and just as much enthusiasm for his work, as that neighbor. Where is the difference? Why, in what we indefinitely term "oratorical ability"; by which we mean, also, personality, personal magnetism. If they both were possessed of this in equal measure their congregations would differ little in size.

Not often do I listen to a speaker, no matter what his subject or who he happens to be, of whose speaking I do not weary after the first half hour, or even the first twenty minutes. There are in our churches some people—a good many, I think—like myself. The preacher is a brilliant and an interesting one; he likes to talk, and the people like to hear him; and they tell him so; but if he talks too much, especially too much at a time, those same people will be racing off to "sit under" some one else. When I was a theological student the well-known Dr. Russell H. Conwell gave us a single lecture on preaching. He knew all about crowds, by the way. One of the things that he said was: "If you leave something for the next time, the people will come again to hear it." The late President Coolidge was the author of many pithy sayings; one of the briefest of them is, "Be brief!" No matter how they have felt about it in the past I think that the churches of the present want the preacher to be short, rather than long, winded. I have had thousands of criticisms passed upon my preaching; just once have my sermons been criticized for being not long enough.

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The critic was a Welshman, and Welshmen are said to have a ravenous appetite for sermons.

It is commonly assumed that the churches are particular about the method of sermon delivery, in especial, decidedly object to what is termed the reading of sermons. I doubt, however, if they care a little bit about the method so long as the preacher really preaches. To stand up and talk off-hand about serious moral and divine concerns in such a way as to interest and profit those who are listening is a fine art, one of the most difficult things in the world to do, and only the exceptional person can do it well; that one can do it at all is another illustration of what we call the power of the Spirit. Deliberately to compose a sermon and then preach it from the written copy is infinitely easier; and a great many clergymen would be far more effective than they now are, and far more successful, if they would preach in this easier way. And their churches would rather they should. But they don't dare; they are afraid to follow what is popularly regarded as an unpopular practice. For myself, I never go to hear an extemporaneous preacher unless I have heard him before and know what I am going to get! I like to hear people "talk"—but not on Sunday, from a pulpit! As for the "read" sermon, of course it all depends upon what the minister does with the manuscript he has prepared: whether he just reads it, or really preaches it. It was said of Phillips Brooks' manuscript preaching: "He drove it (the sermon) with tremendous power of the Spirit right off the desk and out of the ink and paper into the minds and hearts of the people before him."

If a million American church members should be questioned as to what it is above all else that they want in a minister I am quite sure that nine hundred and ninety thousand of them would reply, "Earnestness." Some would employ the synonym "punch." No matter how lucid and original a preacher's thoughts, and how firm his beliefs and convictions, unless he backs them up with vigor of utterance and earnestness of manner, there will be little likelihood of his "getting them over" to his congregation, or of his ever hav-



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ing any sizable audiences. This earnestness will not always be manifested by loud speaking and platform gymnastics. "The still small voice of God is an awful thing to listen to," wrote Madame Guyon. We try to imagine how Jesus uttered some of the discourses that the New Testament has preserved for us: "with power," it says. "Never man spake like this man," must have had reference also to his manner of utterance. And the people "marvelled."

Loud speaking, in the sense of plain, distinct, easily audible speaking, is however, demanded in the pulpit. I am not deaf and yet I miss at least a third of all public addresses to which I listen. Yet with few exceptions these speakers could make me hear, if they would. The most of the talk about the bad acoustics of auditoriums, and outside noises, and sore throat and weak lungs, is sheer nonsense and a poor excuse for not speaking loudly and plainly enough. It isn't more elocution that public speakers need, it is more energy—vulgarily, "pep." If it is so hard to get people to come to church, as they say it is, why not make them hear when there? If the otherwise effective preacher is handicapped with an incurable weak voice, it will be a good investment for his parishioners to provide him with an amplifier. This is no far-fetched, trivial criticism of preaching and preachers; it is a "reaction" that I am getting incessantly from church goers.

The churches are supposed to be clamoring for ministers and methods that will "get hold of" men and young people—the old women, presumably, having already been "gotten hold of." I must confess that I am not much in sympathy with this clamor, nor do I think it very laudable. Why should the church work harder to bring men and young people into its fold than women and old folks? The one class would seem to have as much need of its ministries as the other. The rejoicing in heaven over the hundredth lost-found sheep evidently takes place regardless of whether that sheep is a ram, or a ewe, or a lamb. I do not like the way in which certain clergymen, in reporting for the denominational papers the number of accessions to their

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churches, proudly specify that so and so many of them were adults, especially grown men; as though the children, or the women, didn't count. If I were chairman of the committee to select a new pastor, I should steer clear of the candidate who was recommended to be very strong with young people; or with men; or the women; or any other one class.

There is the matter of pastoral visitation: do the churches want a good deal of that? It is hard to say. A prominent New York clergyman told me that his parishioners liked to have him preach a couple of good sermons on the Sabbath and mind his own business the rest of the week. But the people ought to be visited by their minister, whether they want it or not, even in this hurrying age, and in the big town. The minister himself, at any rate, needs it, this getting around among his constituency, becoming familiar with their homes, their fortunes, their needs, their failings and their problems.

Of one thing I am most certain: The churches want of a minister, if nothing else, a good nature, cheerfulness, hopefulness. Their own kit bags are as likely as not full of troubles, and they like to have their pastor smile, smile, smile! A clergyman of my own denomination, preaching to the students at Wellesley College not long ago, after announcing his text looked down smilingly at the thousand girls before him; then laughed almost out loud; then remarked: "That's why I'm here to-day; and I guess that's why so many people everywhere seem to want to hear me preach—because I do it with a smile and a laugh."

My final observation would be this: If the churches are not getting what they want, it's more their own fault than it is the ministry's. In other words, the pulpit is holding up its end of the job a great deal better than the pew is its end.

# Theological Personalism

BY PROF. W. EVERETT GRIFFITHS, TH.D.

THEOLOGY like many other great fields of thought may be organized and developed around certain great basic ideas. These basic or organizing ideas may be ridiculed as *a priori* conclusions which are not acceptable to the scientific spirit of the day, but it must be remembered that the mind is always prior to the observation of the objective fact and the particular thing observed will not be interpreted in exactly the same way by any two minds. Therefore, the theologian should not be too disturbed by such ridicule and criticism, providing his organizing or basic ideas are broad enough to meet every need in the theological structure without limiting experimentation and progress.

There was a time several decades ago when theology was quite unpopular due to the mechanistic determinism and rather arrogant humanism which held sway over the minds of men. In spite of the fact that Nietzsche said, "Whoever has the blood of theologians in his veins, stands from the start in a false and dishonest position to all things," there is undoubtedly a renewed interest in theology. Perhaps the world is learning that it is better to have the "blood of theologians" in its veins rather than to lose its blood by following the crass materialism of a Nietzsche into another World War. Under the strain and stress of this troubled world some of the interpretations of life which ignored God have begun to break down and men are once again interested in theology.

In some sections of Europe and America the Theology of Crisis or Barthianism with its extreme theological transcendentalism is proving to be a refuge in the time of storm. It is a reaction against immanentism in theology which Barth claims has destroyed authority by placing it on the shifting sands of religious experience. With Barth God is God regardless of whether we believe it or not. There are



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many, however, who do not like the Calvinistic flavor of Barthianism and feel that it can never cope adequately with the theological problems of the day because its organizing concepts are too extreme and limited. Thus some are turning to what they are pleased to call Realistic Theology. These are the more liberal type of theologians who recognize the impossibility of modernism and are finding help in the neo-realism of present-day philosophy. They are not returning to the position of biblical authoritarianism because they have accepted quite whole-heartedly the conclusions of the higher criticism, but they have a tendency toward an untraditional orthodoxy. They seem to be floundering considerably in their struggle to interpret what is real, and one of the leaders of this school does not hesitate to write his theological autobiography under the heading of a "Rough Sketch of a Half Formed Mind." Also, of course, among other schools there are the two well-known schools which are very popular due to their antagonism, the Modernists and the Fundamentalists. Oftentimes the use of these designations implies conflict and antagonism; but, on the other hand, they may represent two schools of theological thought that are quite different.

There is need of recognizing the fact that theology changes and that no interpretation has yet exhausted the Bible. This does not mean that God changes to fit any theological change; neither does it mean that all previous theologies were altogether wrong. It simply implies that every age has its own culture and language and that theology cannot be kept in a pure state, free from the influence of the surrounding culture. It would be a foolish policy to adopt in full a theology which arose in the Middle Ages with all its ancient form and clothing. While the basic ideas may be sound and worth while for to-day yet those ideas must be clothed in the language of today. With an appreciation of the difference in culture and thought, Augustine, Anselm, Calvin and others can be studied with great profit.

Theology cannot remain static nor can it remain indifferent to other fields of thought. Philosophy has always

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been a handmaid of theology, and a theology without an adequate metaphysic will not meet the demands of thinking men. Theology must be in touch with present-day philosophy if it is going to best serve and meet the needs of the day. Man has certainly increased in his knowledge of one of the major fields of philosophy, that of the cosmos. Such increase in knowledge through scientific development has affected philosophy and should affect theology. Then, too, theology must be concerned with psychology. A theology that has no regard for the tremendous movement in the last fifty years toward a better understanding of man will certainly not appeal to this present age. This is a psychological age; humanity is very much interested in understanding itself. Theology today must be cognizant of this interest and seek to speak in terms with which the people are acquainted. God always speaks in the *koine* or the common language of the masses.

Due to the philosophic and psychological trends of the twentieth century there has been a growing tendency toward theological personalism. With this school of theology the basic or organizing concept is that of personality. The idea of personality, from which the term "Personalism" is derived, is thoroughly biblical. While it is true that the term does not occur in the Scriptures, yet the concept is one of the most basic contained in them. Even in the Old Testament this concept stands out with unusual clearness. Davidson claims that it is "the most distinct and strongly marked conception in regard to God in the Old Testament." God "puts Himself as a moral person over against men as moral persons, and enters into a covenant of moral conduct with them." He is not a capricious or arbitrary person but a moral and redemptive person who seeks to enter into fellowship with human personality for moral and redemptive ends.

This concept of personality stands out with greater clearness in the New Testament, for the whole New Testament revelation centers in the personality of Jesus Christ. Jesus invites men to learn of Him for He alone knows the Father.

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Jesus not only presented God in the terms of His own divine personality but He also gave human personality a place of supreme worth. All institutions whether civil or religious are made to serve for the welfare of human personality; the Sabbath, the temple, the synagogue, the courts, the commercial enterprises and all other institutions were made for man. In fact, human personality is set over against the whole world and proclaimed to be of greater value, "For what does it profit a man if he gain the whole world and lose his own soul." But it is only in comparatively recent times that the idea of personality has impressed itself upon theological thinking as worthy of the place of a basic or organizing concept for a theological system. Professor Buckham considers it as one of the "most distinctive and luminous concepts of our time."

There are many kinds of personalism in philosophy; atheistic, pantheistic, relativistic, teleological, and theistic. While the term, as far as I know, has not been used to classify a particular theology, as yet, I know of no term that is better adapted to classify a growing school of theological thought. As in philosophy so in theology there may be various types of personalism and some may really be nearer to philosophy than theology. There is, however, one particular type, of which Professor John B. Champion is the outstanding exponent, which recognizes the great value of a metaphysic such as that advanced by Bowne and Knudson, but believes that the Scriptures themselves are the greatest source of information for theological personalism. This school does not approach its theology giving first place to contemporaneous philosophic personalism but it reserves this primacy for biblical personalism. For it the personality of the Christ of the Bible is the basis of a right understanding or appreciation of divine and human personality and provides the organizing concept for the whole theological system. With this concept as the starting point which seems to be the only right Christian procedure, if the term Christian is going to have any biblical significance, this type of theologian then proceeds to interpret all the doc-



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trines of Christianity in harmony with the personalistic significance of the life, death, and resurrection of Christ.

In doing this, emphasis is not placed upon the bare idea of personality or upon questions relative to its substance, but rather upon the processes of personality, or personality as it functions or lives. The introspective approach is not altogether rejected, but emphasis is placed upon the objective side of personality, using Jesus' revelation of divine and human personality as the primary datum for observation and study. With the swing in theology toward a more conservative position due to the weaknesses of liberalism, and with the resultant growing interest in the person of Christ in the quest for a vital Christianity, such a psychological approach to theology should be of growing interest and influence. We do not mean to imply, however, that the whole system has been worked out satisfactorily in its finished state for there is much pioneer work yet to be done. Neither would we have one believe that our objective approach to personality has yet become an empirical science. To be more specific regarding the character of this personalistic approach to theology, perhaps it would be well to present a very brief summary of the personalistic interpretation of the major doctrines of theology.

All Christian theology is concerned with four major doctrines, and any presentation to prove adequate must interpret these doctrines in a way that will meet the needs of the day. These four doctrines are: the doctrine of God, or theology proper; the doctrine of man, or anthropology, which includes the doctrine of sin; the doctrine of redemption, or soteriology; and the doctrine of last things, or eschatology. The whole Bible, because it is true to life, can be analyzed from the standpoint of these four doctrines. All biblical revelation revolves around these four doctrines and any theology that aims to be true to the Bible and life must deal with them.

These four doctrines, because they are vital, are very closely related to one another and affect each other. A wrong view of God leads to a wrong view of man, and a

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wrong view of man will lead to a wrong view of sin and redemption which, in turn, leads to a wrong view of God. And, further, a wrong view of man and sin will lead to a wrong view of eschatology or immortality. Therefore, the only way to present a theology that is adequate for to-day is to start with a right foundation, and observe carefully the relationship that each part should hold to the other, and build according to God's design the theological structure.

### 1. THE DOCTRINE OF GOD

This doctrine which is the basis of all theology must be given the primary place, and the personal presentation as suggested in this article must present this doctrine in a way that will meet the needs of to-day.

*a. Jesus Presented God in Terms of Personality.* If Jesus is to be accepted as the final authority in the Christian religion which is the viewpoint of this article, Christianity must adopt the personal interpretation of God. Christianity cannot remain Christian unless it gives Jesus this place of supreme authority as the Revealer of God. "He who hath seen me hath seen the Father," is a basic statement which Christianity must hold to or cease to be Christian. Jesus was the "Son of God" in a unique sense and God was in Him reconciling the world to Himself, or else Christians have been deceived in all ages. If so, Christianity should lock arms with Buddhism, Hinduism, or some other "ism." Some Christian leaders are moving in this direction.

*b. The Personal Revelation of Jesus Was Trinitarian.*

Jesus presented His Father and the Holy Spirit as real persons. The Modalistic interpretation is untenable and only the Personal interpretation is possible. The personalistic viewpoint accepts Jesus' revelation of divine personality as being of a different order from the human. Divine personality is interpreted as being inter-conscious and inter-existent while the human is presented as co-personal. Such an interpretation makes possible a personal

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transcendentalism which is so much needed to-day, but it does not destroy the immanence of God in Christian personality which is also needed to-day. This view also permits the much needed conception of a God of love who is interested in our human predicament and is seeking fellowship with the children of men.

### *c. The Cross was Central in Jesus' Revelation of God.*

Love is not an abstract something in personality, but personality giving itself. On the cross God gave Himself in Christ to the world. The cross, or rather the death of Christ, is presented as the supreme revelation of God's love and interest in humanity. In fact, the personal viewpoint sees the death of Christ as God becoming a Saviour by giving Himself in that experience. In the death of Christ the very heart of God is revealed, and through it He becomes the God of all grace to meet all human needs in all ages.

## 2. THE DOCTRINE OF MAN

Christ is recognized as the revealer of human personality as well as divine. In this revelation human personality is lifted up out of the mire where materialistic philosophies have dragged it, and man is presented as a possible son of God with unlimited capacities for good. The personalistic viewpoint sees man in the image of God, a personal being with capacity for God. Everything is subordinated to the welfare of humanity in Christ's revelation of the place human personality is given by God. Such a view is much needed to-day when man has become a mere cog in the industrial order.

### *a. Jesus' Revelation of Human Personality.*

Jesus presented human personality in terms of the way it should function or live. Faith is made the primary power, and faith in God as He is in Christ is the first faith. Love is the most inclusive function, that which gives personality to God and man. Love for God is first and primary because of its possibilities of personal blessings. Faith and love are



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the two primary powers which relate man to God and to his fellowman. Reason and will are also made to serve personality. All these powers interact, and are to function as Christ has revealed they should function and Christian personality will be the result.

### *b. Jesus Taught that Sin Was Personal.*

Sin is the maladjustment of personality. It is not treated as a "step upward" but a failure to live in accordance with the personal laws that God has ordained. It is faith in, and love for, the physical rather than for God and man. It is the subordination of the powers of personality to physical existence. It seeks to find its joys and happiness in this world. It develops a selfish personality with hatred, malice, and all the kindred sins. Sin is the perversion of the personal powers. It is a process in which personality becomes or realizes itself away from God; and in doing this all the powers, faith, love, reason, will, are used.

### 3. THE DOCTRINE OF REDEMPTION

Sin being personal and Christ being a person, it follows that His death brings about a personal salvation. This doctrine is given a fontal place, for out of it come all the other Christian concepts of theology. Without a personal redemption that redeems the mind unto Christ, there cannot be any Christian theology. This does not mean that redemption is made to serve theology, but only that redemption of the mind is a part of that salvation. All truths of the Christian life begin or have their origin in the Doctrine of Redemption. Thus a wrong view of redemption will affect all other doctrines of theology.

### *a. Jesus' Death Was Personal.*

It has already been pointed out that the death of Christ should be interpreted in terms of what it did to Christ in person. The older views, with their governmental ideas and equation conceptions, have done much to hinder this truth in gripping men for God. The death of Christ is not presented

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as an offering for divine justice, neither does Christ's death deal with sin in terms of a mechanical transaction. Neither is it, on the other hand, only an example for Christians to follow. But in Christ's death on the Cross, the whole triune God is giving Himself in accordance with the laws of triune personality. Through death Christ became in personality something manward that He is to-day and always will be on behalf of sinners. He saves to-day by virtue of what He is through that death, not by a mechanical transaction that happened back there.

### *b. Salvation Is Personal.*

Sin has been presented in terms of personality realizing itself away from God and thus never fulfilling itself. Salvation must deal with that personal process of sin. Thus Christ has become in personality a Saviour who by His love on Calvary became a grace-supplying Saviour. Grace is a term that has been rather abstract, but it speaks of the life-gift in Christ of that abounding grace-life over sin. Man, to be redeemed, must be touched by God's goodness and love and realize that the better things are in Christ; thus his course of personal realization must be changed. When man turns to the living Saviour and accepts Him, there comes about that personal union between Christ and the believer which is salvation. Salvation is thus a continual process of personal growth and development through the saving ministry of Christ which will not be complete until we are conformed perfectly to His personal image.

## 4. THE DOCTRINE OF LAST THINGS

Life is so constituted that it must have an eschatology, even if it is the viewpoint of annihilation, or absorption into the all-pervading substance as the pantheists teach. Man naturally asks, "After death, what?" Modernism has said, "I don't know, perhaps there is some sort of immortality, but science has not proven it." Some fundamentalists have worked out a careful presentation of the whole future with all sorts of charts and programs. Others, not quite as certain,

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have had every kind of difficulty with the question of the millennium and final state of the wicked.

### *a. The Return of Christ.*

The doctrine of Christ's return in glory is presented as the necessary outcome of His first coming. The second coming is an integral part of His first. The New Testament presents it as a practical doctrine which should be an incentive to all Christian service. The time element is very secondary in the New Testament presentation and should be in the present-day presentation. "Ye know not the day nor the hour," is of special personal significance as an incentive to work and growth in personality, but it is a necessary event in order that personality might enter into the fullest experience of its salvation, which includes a body for its activity and the greater fellowship of a new heaven and a new earth.

### *b. Heaven Is Personal.*

Heaven from the personal standpoint, is not a matter of golden streets or ivory palaces. While it is recognized that there is reality back of these symbols, yet it is not essential that the reality should be in terms of golden streets and ivory palaces. Heaven, or the future life, is interpreted in terms of a fulness of personal relationship with God in Christ and with the redeemed of all ages. Just what is the nature of this relationship, the intermediate state, and the final state, no one knows, but the Scriptures are clear in placing emphasis upon a personal salvation as preparation for that personal future state.

### *c. Hell Is Personal.*

Just as the personal viewpoint does not emphasize the figures used to describe heaven, neither does it emphasize the figures used to describe hell. Christ clearly taught, and so did His disciples, that "whatsoever a man soweth that shall he also reap." If a man has ignored Christ here and developed a personality that has lived for this world, how can he have personal capacity for the fellowship of heaven? The



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relationships here which make heaven cannot be ignored without serious consequences. Thus, Jesus warned men, and so did the apostles, of the personal consequences of a life that will not respond to God's saving goodness and grace. Men to-day laugh at such theology, but, on the other hand, they will admit that there is hell here. The same thing that makes hell here will make hell there, only all the restraining influences of Christian personality will be absent, and the things that such personality has lived for will not be present to satisfy. Christian theology needs to preach this doctrine of hell because Jesus preached it and because personality requires it.

# The Function of a Modern School of Theology

BY THE EDITOR

(An address delivered by Dr. Austen K. de Blois, President Emeritus of The Eastern Baptist Theological Seminary, at the inauguration of Dr. Gordon Palmer as President of the Seminary, on Thursday, December 10, 1936. The exercises were held in the First Baptist Church, Philadelphia.)

AMERICAN Baptist Theological Education had its origin in this City of Philadelphia. In the year 1812 Dr. William Staughton, at that time the pastor of this First Baptist Church, began to assemble promising young candidates for the ministry from different parts of the country, and to train them in thorough fashion for theological and religious leadership. At first Dr. Staughton himself constituted the entire faculty; in later years he was assisted by other prominent ministers. In his own spacious home he supplied "room and board" for the majority of his students. Such men as John Mason Peck and James Welch, the apostolic "John and James" of Baptist missionary history, and our pioneer missionaries to the Great West, were pupils of Dr. Staughton. His seminary, if such it may be called, sent forth, in the course of a dozen years, a large group of men who became outstanding leaders in the development of Baptist life and work on this continent.

So it becomes an appropriate and welcome task, after the lapse of a hundred and twenty-four years, in this historic church, and on this auspicious occasion, to call attention to the principles and practices of present-day theological instruction. First of all, then, it should be held clearly in mind that a school of theology is

## AN EDUCATIONAL INSTITUTION

As such it seeks to *inculcate knowledge*. The ancient aphorism is not outworn: knowledge is power. By knowl-

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edge I do not mean the mere accumulation of facts, the effort of "the bookful blockhead, ignorantly read, with loads of learned lumber in his head." Real knowledge, effective knowledge, is a product of the thoughtful spirit. The genuine seminary of Christian instruction is a thinking organism. It stimulates men and women to think, to think clearly, to think things through, and to think toward reasoned results.

Also, it strives in all of its impartation of knowledge, to preserve and promote intellectual honesty. Affirmations are more fruitful than negations. Positive knowledge should be sought at all times. Half truths and distorted truths and guesses at truth may fascinate the mind of the intellectual drifter, but it is the business of the educator to lead his pupils into the possession of sound and regulative principles. The man of positive knowledge is not "carried away by every wind of doctrine." His intellectual integrity forbids him to hold parley with uncertainties and curiosities of knowledge. His mind grows through devotion to constructive knowledge within the sphere of certified truth.

Further than this, the modern school of theology seeks to *encourage a productive scholarship*. I advance the simple proposition that the scholarly type of minister is greatly needed in our Baptist ranks, and especially in our Baptist leadership.

We have had, in the past, many admirable leaders, possessed of profound evangelical convictions combined with acute and accurate scholarship. This powerful leadership has largely departed. But it can be renewed! and it should be! and I believe that it will be! May it be an integral part of the high mission of the Eastern Seminary to give to our Baptist world such leadership!

I do not think that it is necessary that every minister should be a scholar, certainly not in the narrower sense of that word; but I am convinced that there is sore need in our Baptist denomination for the presence in the front files of our organization of a large number of able and scholarly ministers who shall be apt to teach, efficiently equipped, and strong to lead. Besides this, every minister should at least



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possess the attitude and spirit of the humble and purposeful scholar.

The student is one who learns; the scholar is one who has learned and is still eager to learn. The student dwells chiefly in the valleys and amongst the little hills; the scholar has climbed the heights. The student is one who follows and obeys; the scholar has ability to teach and direct. The student is a disciple; the scholar has the gift and the force to command. The minister should always be a student; but he should also possess the scholarly spirit.

What is this scholarly spirit? It is the spirit that loves the truth, searches for the truth, interprets the truth, translates truth into action. It is the living spirit, the restless genius, the unwavering devotion that, in the early ages, led Thales, the father of philosophy, to Egypt, and Lycurgus to Persia, and Pythagoras to India. It is the spirit of the Old Testament prophets and legislators. It is the spirit of the Fathers, the Reformers, the missionary heroes, founders and translators and of the teachers and moulders of the life of the Christian Church throughout the generations.

It is the spirit of diligent research, of patient enquiry, of serious contemplation, of laborious investigation, and of unselfish impartation. It is the spirit that issues in fresh discoveries, leading ever to new and larger revelations, within the realms of truth and faith. So I say, with the emphasis of a constantly growing conviction, that our Eastern Seminary, with its unequalled advantages, its superior professorial personnel, and its splendid educational equipment, is now prepared to give to the denomination a worthy and noble intellectual leadership for the years that lie ahead.

The modern school of theology aims also *to train a ministry of culture*. We live in an age of cults but not in an age of culture. There are cults political, æsthetic, social, ethical and religious. Communism is a cult, so is humanism, so is the new realism, so is the modern positivism, so is personalism. Each cult has its ideology, its methods, its passwords, and even its forms of worship.

Culture is a richer term, and a rarer one. Culture is far

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more sweeping in its range than either of the other disciplines I have named. It is broader than scholarship, more vital than erudition and all book knowledge. It gives a poise to the personality, a refinement to the understanding, a depth to the emotions, and a stimulus to the will energies, such as the ordinary processes of education do not usually afford.

The man of culture frequents the habitations of wisdom and visits the sources of physical and intellectual and moral reënforcement, in order that he may bring to pass the enlargement and expansion of his unique and God-given personality. Knowledge commands me to learn; and scholarship to search; and discipline to submit; and training to exercise and qualify; but culture bids me *live*. So the culture of the soul is the finest and fullest measure of the educated man's achieving talent. The mission of culture is to refine and civilize the world. The mission of *Christian* culture is to ethicize and spiritualize the world, to secure the triumph of the Christian ideal, to bring life and immortality to light through the Gospel of our Lord. The man of Christian culture, coveting earnestly the best gifts, yet following the more excellent way of friendly and sacrificial service, draws from all sources, embraces all disciplines, and beyond all else, "seeks those things which are above, where Christ sitteth on the right hand of God."

These three elements, incarnate and dynamic, look toward leadership. Through the passion for knowledge, for exact and virile scholarship, and for a broad and radiant and radiating culture of the soul, men rise to influence amongst their fellows.

But a School of Theology is more than a rallying-point for purely educational forces; it is also

### A THEOLOGICAL FOUNDATION

It is a source of doctrinal and practical enlightenment. As such it not only provides a thorough and worthy educational equipment; it also stimulates and directs its students by ex-

## THE FUNCTION OF A MODERN SCHOOL

plication of those principles which constitute the Christian system, and which form a definite preparation for active ministerial service. Thus its intellectual ambitions are not allowed to frustrate its altruistic aims. It prepares for achieving leadership within the realm of the moral and religious consciousness. It energizes and reënforces the soul while it sharpens and intensifies the powers of the mind.

An adequate School of Theology gives primary attention to the *study of the Holy Scriptures*. The teachings of the Bible were never more greatly needed than they are at the present hour.

There are many voices sounding in our ears in these distracting days—how they clang and clash and roar!—clamorous voices, plaintive voices, malignant voices, threatening voices, the voices of greed and selfishness, of nationalistic pride and protest, of international strife and turmoil and hatred. Amid this chaos of conflicting voices have we failed to hear the tones and accents of Almighty God?

God will speak in His Word, through His Church, to the troubled and distressed world; He will speak in the Divine accents of peace and unity, of valor and truth and righteousness, *if* his chosen ministers are alert to hear His voice and to interpret His glorious revelation. So a thoughtful and persistent communion with the authoritative message of the Scriptures becomes a duty of momentous and immediate import. Nothing can take its place of priority in the training of the Christian ministry. The study of the Scriptures, and especially of the English Bible, is primary, pivotal and determinative.

Further than this, the intensive and extended survey of the *History of the Christian Church* must be regarded. The story of religious crises and revolutions; the warning note in great apostacies; the development of essential principles; the lives of saints and martyrs, of courageous reformers and unterrified preachers of righteousness; and the careful analysis of group movements and interdenominational relationships, are topics of which every minister should be the master, and the intelligent expositor.



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Nor should *Theology*, the knowledge of God, or *Psychology*, the knowledge of man, be accorded an inferior position. The truths which lie at the heart of the Christian system, and the truths which reveal the inner workings of the human mind, move in the high realm of the primary and essential values.

Jesus Christ knew God and the will of God perfectly. He was One with God. Also Christ "knew what was in man." No human being ever understood the secrets and mysteries of the soul, its strength and weakness, its varied functionings, its ardencies and inhibitions, its heavenly aspirations and its sinful impulses and handicaps, as did Jesus Christ. He was the Great Teacher and the Good Physician; He was also the Supreme Psychologist.

Our youthful ministers must commune with God. They must learn the lesson of the infinite and mystic purposes of God in the salvation of the individual, the regeneration of society and the redemption of the world.

So also with the study of the human consciousness. The minister must understand the movements of the spirit of man, the structure of the human mind, the actions and reactions of the individual under varied stimuli and in the presence of different environmental conditions. In order to help men he must know man, in his infinite variety of moods. No study could be more important than this in its practical bearings, as our schools of theology are coming to realize more and more profoundly.

That he who is to preach should know how to preach would seem to be elementary, yet how many ministers fail because of their lack of *homiletical discipline*. Not the so-called "popular orator," nor the pulpit essayist nor the lecturer on "timely topics," nor the unctuous humanist, nor the arrogant liberalist, nor the sensation-monger, nor the amateur social reformer, is needed; but the true prophet of God, who is an intense believer and a lover of souls. So the best that can be given also by stimulus to devoted pastoral care and oversight, is afforded by the wideawake seminary. So also the critical issues involved in national issues and

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policies, and in international problems and relationships, are clearly set forth and emphasized.

In addition to these "regular" or standard subjects to be found in a worth-while theological curriculum, there are certain other departments of study which are becoming increasingly necessary as substantial elements in a fully rounded ministerial training.

One of these is *Religious Education*; or to use the better term which the Eastern Seminary has adopted, *Christian Education*. Since the organization of the Religious Education Association in the year 1902, very remarkable progress has been made in the development of this field of Christian activity. Already thousands of devoted young people have been trained by these courses for efficient ministry as local and denominational leaders. To-day they are serving in a multitude of helpful ways as pastors' assistants, missionaries, teachers, directors of Christian education, Y. M. C. A. and Y. W. C. A. secretaries, student pastors, and pioneers in leadership training. Speaking of this matter of leadership training, let me quote from an article by Dr. Gordon Palmer, now our President, which he wrote some time ago. He says:

"Youth is ready for this challenge to leadership. Every church in the land should have leadership training classes. They are indispensable to the modern church. Were there no immediate results to the local church the effort is worth while. We are in cooperative service. Our people move from place to place with rapid succession. Churches encouraging leadership training are sending reinforcements to others and thus contribute more effectively to the sum total of Baptist work and also to the whole advance of Christ's cause."

In an ever-enlarging number of churches the entire educational work of the local parish is under the administrative guidance of a competent supervisor, and incalculable benefits are the natural sequence. The emphasis, in conservative seminaries, is not solely upon technique and methodology, but also upon the vitalities and realities of the Christian life, and upon sympathetic service and sacrificial living as the end and aim of all character-building.

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A second subject of study lies within the area of *Sacred Music*. The element of praise in all worship-services is quite as important as that of prayer or that of preaching; yet it has been woefully neglected; and this in face of the fact that both the Old and the New Testaments are overbrimming with the spirit of praise and adoration.

It is strange that many forward-looking churches awoke to the significance of this deficiency in ministerial training some time *before* the schools of theology themselves had realized their failure to provide competent instruction. At the Eastern Seminary, more fully and more satisfactorily than at any other school of theology in our land, I believe, the crying need is being met in adequate fashion.

As all of the educational work of a church and of its various organizations is being wisely organized and directed in many instances under a single competent Director, so the entire scope of musical activities in all departments of the local church is in many cases being brought under the judicious management of a Minister of Sacred Music. It is significant to notice that here the demand is greater than the supply of candidates. This imperative demand, coming from aggressive churches in many parts of the country, must be successfully met, and "Eastern" is meeting it.

What could be of greater importance than the world-wide work of *Christian Missions*? Yet it is only a comparatively few years ago that the first professorship of missions in any American educational institution was established at Yale University, with Dr. Harlan P. Beach as its incumbent. This example has since been followed by a very few other schools. Not simply as an addendum to the courses in church history, but as a subject of an eminent and inspiring character this subject is slowly coming to its deserved place of recognition, as an essential requirement in the theological curriculum.

*Social Service*, social reconstruction, and the social gospel are terms that we hear with singular frequency in these days. The plea for education in the principles of social service in Christ's name cannot be disregarded by any respectable



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school of theology. It is not a major purpose of such a school, but it has won its right to a position of worth and dignity. The justice of its claims cannot be successfully denied. Baptists for more than three hundred years have been strong advocates of social rights and social justice, in Germany, in Holland, in England, and in New England. The attitude of Christ is as clear as crystal. In His first sermon in Nazareth, in His Sermon on the Mount, in His reply to the enquiring disciples of John the Baptist, in His account of the Last Judgment, as well as by His own divine example, He lays especial stress upon the importance of social ministry. We evade or avoid His commands at our peril.

The most important new element in modern ministerial training is that of *evangelism*. In an article in the *Watchman-Examiner* recently I took occasion to say:

The chief business of the churches is to bring men to Christ. The chief business of the theological seminary is to prepare students who are looking forward to the ministry to do the work of evangelists. Adequate evangelism means the preaching of the good news of salvation. This preaching may use diverse instrumentalities. The proclamation of the message of redemption from the pulpit; its patient interpretation of God's Word in Bible classes, prayer circles, workers' groups and elsewhere; its exemplification in the joyous and sacrificial life of the Christian, and its presentation to individuals through the channels of personal intercourse, and to groups through mass appeal, are the principal media of evangelistic effort.

The ministers of to-morrow must be taught to be experts in evangelism. They must become well-versed in the rationale of this divine procedure. In all ways, at all costs, and beyond all else, men must be saved!

This leads me to say that a School of Theology is also, and primarily

### A SPIRITUAL ORGANIZATION

It is Christian; therefore it is spiritual. By virtue of that fact it should strive ceaselessly to spiritualize its teaching, to spiritualize its students, and to create a spiritual atmosphere that shall ensphere and inspire its multiform activities, and thus perform its ultimate mission in helping the Church of Christ to spiritualize the entire world order.

We struggle not against flesh and blood, but against prin-

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cialities, against powers, against Communism, Naziism, Fascism, secularism, humanism, capitalism, and gross materialism; against the rulers of the darkness of this world.

The mightiest task of the ages faces the Christian Church to-day. The ministers of Jesus Christ, divinely called, divinely chosen, are the prophets and leaders of the Church. If they fail all things fair and lovely, all things excellent and of good report, will miserably fail, in utter wreck and ruin.

So the training of the Christian Protestant ministry becomes a concern of imminent and extraordinary importance. The modern school of theology must be spiritually minded. It must inculcate at least four major principles; those of reverence, liberty, loyalty and love.

The age is not reverent. Evidences of this fact are apparent everywhere. I need not pause to recount these evidences. A foreign critic has said that "the two chief characteristics of American life are superficiality and irreverence." We need to reëstablish the spirit of gracious and heartfelt *reverence* for parents in the home, for teachers in the school, for age on the part of youth. We need to reënthrone reverence for God; for the Bible, which is God's Word; for the Sabbath, which is God's Day; for Righteousness, which is God's Law; for the Church, which is designed to be the abiding place of the Spirit of the Most High in the midst of men.

If reverence, in life, in service and in worship, is to be incarnated it must be indoctrinated. We must rightly train those who are to proclaim and to inculcate this ever blessed virtue.

Certainly a Baptist school of theology should be devoted to the cause of Christian *liberty*. We believe that, as Baptists, we possess the truth more perfectly than any other company of Christian people. We hold that truth as a precious treasure, as the gift of God. That truth we should passionately proclaim. But, as real Baptists, we grant to all other Christian believers, of whatever name or creed, the right to make known, without let or hindrance, their

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own personal opinions and convictions. "If the truth shall make you free ye shall be free indeed." Let us live in this freedom! Let us *give* this freedom!

According to our historic faith, for which men and women have witnessed fearlessly for many generations, we believe in freedom of conscience, freedom of worship, freedom in choice of church membership, freedom of speech, and freedom in word and in action, within each group, as between Church and State.

Only as we receive into our hearts and lives the truth as it is in Jesus; and only as we claim boldly for ourselves the right of freedom of enquiry, of utterance, and of worship; and only as we concede that right to others, are we prepared to preach the Gospel in its richness and purity, and to teach the eager and purposeful youth who are our students, and our followers in the spiritual succession of apostolic leadership, how to preach that Gospel as it should be preached.

*Loyalty* also is imperative if Christians are to be channels of salvation for a sinful world. President Palmer drew attention to this need in his first chapel address. How wide is the sweep and swing of this element of true Christian nobility!

God helping us, we of the Eastern Seminary will be in all our plans and efforts loyal to Jesus Christ, our Lord and Saviour; loyal to the elemental principles of our most holy faith, loyal to our denomination and to its constituted agencies of missionary endeavor; loyal to the memory of the host of faithful ones, our fathers, friends, and mentors who have gone before us.

The heart of the Gospel is the beauty and wisdom of *Love*. Love is the spirit of our Lord, the glory of our ineffable message to men, the crown of our rejoicing. "Brethren, let us love one another!"

I have sought to show that the successful modern school of theology, and by that I mean The Eastern Baptist Theological Seminary, seeks by all available means to accomplish three essential purposes. As an *educational* institution it



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seeks to impart knowledge, to foster the spirit of scholarly research, and to disseminate a broad and generous culture. As a *theological* training-center it strives to give adequate instruction in the traditional disciplines and as well to further the students' acquaintance with such subjects as Christian Education, sacred music, the psychology of religion, missions and social service, subjects quite necessary to the full equipment of the Christian minister of our time. As a *religious* and Christian institution the school of theology instills, by the example of its teachers and by the character of their teaching, the sovereign virtues of reverence, liberty, loyalty and love.

These are the ideals, and these the aims, of our beloved Seminary. The call of the Church is for competent leaders, energetic, electric, magnetic, dynamic, who shall prosecute with enthusiastic devotion the cause of Christian truth. The call is for vitality, virility, reality and power! Such leaders, we hope and believe, our Seminary will supply. With faith in our God, and dedicating ourselves to the unerring chieftainship of Jesus Christ, we now move forward under the guidance of our President, into a new day, into a future greater than any we have known before. The rainbow of our hope is set in the sky of infinite opportunity and countless blessing.

We will be true to our Fathers' God. We will be true to our Fathers' faith. We will be true to the high example of our Fathers.

"They climbed the steep ascent of heaven  
Through peril, toil and pain;  
O God, to us may grace be given,  
To follow—in their train!"

# Reviews of Recent Books

BY THE EDITOR

**THE COMPREHENSIVE CONCORDANCE TO THE HOLY SCRIPTURES.** By Rev. J. B. R. Walker. New York: The Macmillan Company. \$3.00.

It has become quite popular in religious circles to observe with appropriate memorials the centenaries of the births and deaths of famous leaders and the occurrence of outstanding events in Christian history. It might be well, in this connection, to celebrate in a worthy way the bi-centenary of the publication, in 1737, of the first edition of Alexander Cruden's "Complete Concordance of the Holy Scriptures." It was an event of incalculable importance. Although Mr. Cruden was mentally unbalanced at times, and died in an insane asylum, he made a major contribution to the religious world, and by his painstaking efforts and exact scholarship conferred a blessing of inestimable worth upon all careful students of the Bible throughout succeeding generations. It is noteworthy that, although other excellent concordances have been prepared and published from time to time, that of Cruden has retained its eminent value.

The present volume is based upon the King James' Version. It is a new edition of Walker's Concordance "completely reprinted from new plates." It follows the method and general plan of Cruden, but contains 50,000 more references. Notwithstanding this vast range of informative reference it is compact, concise, convenient and readily usable. Its format is admirable; the type is clear and the book not too bulky for easy handling. The proper names are accented to aid in correct pronunciation, and they are included in alphabetical order in the body of the volume, thus constituting a decided improvement on most of the editions of Cruden's work, which list the proper names in an unsatisfactory and incomplete appendix. In every respect this is the ideal concordance for ministers and all students of the Bible.

**PASTOR AND PEOPLE.** By O. C. S. Wallace, D.D., D.Litt. Nashville: Broadman Press, \$1.25.

No man is more thoroughly equipped than Dr. Wallace to impart wise counsel to both young and middle-aged ministers. We have never read a book on pastoral duties more completely packed with sound advice and stimulating suggestiveness. The author has had a rich and bountiful experience as a religious and educational leader. He has tried out and thoroughly tested the various methods of church administration and pastoral oversight. The ripe results of this full half century of experience are contained in these pages.

Dr. Wallace writes with a limpid clarity of expression, and renders his topics illuminating by the use of apt illustrations, so that the reader is impressed and convinced. Such vital matters as sermon delivery, the attitude of the preacher in his pulpit, the skilful management of the musical ministry of the church, the relations of the pastor with his deacons, with the women and young people and children of the church and congregation, with the ushers and the sexton, with other pastors and with "the man in the street" are thoughtfully considered; while such subjects as the conduct of the ordinances, the use of money and the teaching function of the pastor are discussed in judicious fashion. Altogether, this book is an ideal manual, accurate in analysis, elevated in tone and trend, and admirably practical in application.

**TAKING HOLD OF GOD: STUDIES ON THE NATURE, NEED AND POWER OF PRAYER.** By Samuel M. Zwemer. Grand Rapids: Zondervan Publishing House. \$1.50.

Dr. Zwemer, the scholar and teacher, becomes in these pages the worshipper, interpreter and comforter. If we may be permitted to use the phrase in this connection, the aroma of sanctity pervades and beautifies these devotional studies. After describing briefly the age-long and universal movement of the human soul heavenward and Godward, the author indicates the true nature of the prayer-habit. He agrees with Coleridge that true prayer "enlists all the powers of the soul and requires the whole panoply of God"; and with St. Paul, who makes prayer the very climax of his exposition of the necessary weapons of our spiritual warfare.

With his well-known interest in missionary effort, Dr. Zwemer naturally devotes considerable attention to the matter of prayer in relation to missions, showing how

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the upward urge of the human spirit in the non-Christian prayers of pagan people furnish a fine point of contact for the missionary message; and elaborates the fact, far-reaching in its spiritual influence, that prayer has been the motivating impulse, the secret of power and perseverance and victory, throughout the entire history of the missionary enterprise.

Almost the whole of the latter portion of the volume, comprising about sixty pages, is devoted to an exposition of the character and significance of the prayers of the Bible. Thus the prayers of the Old Testament, and especially of the Psalms; the prayers of St. Paul, the Lord's Prayer, and the prayers of our Lord, are studied and explained. The need for quiet reflection, communion and meditation; and of living fellowship with Jesus Christ, in all of our approaches to the Father of Mercies, is abundantly set forth. Our hours of intercession must be regulated and inspired by the memory of Christ's divine witness and intercession in His high-priestly prayer. The value of this noble volume is enhanced by the bibliography which is appended.

### THE IFS AND OUGHTS OF ETHICS: A PREFACE TO MORAL PHILOSOPHY.

By Cecil De Boer, Ph.D. Grand Rapids: Wm. B. Eerdmans Publishing Co. \$2.50.

The book divides itself quite evenly between the discussion of various forms of ethical theory and the consideration of problems in practical morals. The author distinguishes two main types of morality, the positive and the ideal; the latter being chiefly the product of the philosopher or the religious thinker, and the former being essentially eclectic, constituting a body of precedent, expediency or religious principles. As distinguished from psychology ethics is normative, while psychology, as a science, is simply descriptive. Ethics being the study of a particular aspect of human life, it has for its objective consideration the facts of the moral life and to this extent has a just claim to be called a science; nevertheless, in its inevitable effort to determine that which constitutes life's highest good it enters the spheres of metaphysics and religion. The author closes his introductory discussion with a brief characterization of the intuitivist and the "reductionist" views of moral distinctions. The reductionist attitudes or schools, denying that the conceptions "good" and "bad" are intuitively recognized, seek to reduce the idea of intrinsic goodness to such concepts as desire, pleasure, adjustment to environment, and reproduction of the species.

In the following chapters Dr. De Boer carries forward a judicious and rather elaborate criticism of three "reductionist" types of ethical theory, those of the hedonistic, utilitarian and perfectionist schools, the last of which includes self-realization or the harmonious development of man's faculties; those of the formalist type, which at its best insists upon the unconditioned priority of moral obligations, but at its worst opens the way to moral cynicism; and those of the evolutionist type, which emphasizes the Survival theory, which should not be regarded as wholly egotistical.

The author passes naturally and logically from this critical examination of ethical theories to a study of the crucial problem of human freedom, tracing the history and indicating the character of the conflict between the determinists and indeterminists. He states that there is a strong methodological presumption against the idea of freedom and indeterminateness, based on a fundamental postulate of the natural sciences that (in the author's words) "this world being a mechanism things and relations can change only with the change of other things and relations." So, if the scientist comes upon what seems to be an "independent variable" he believes that further study will reveal the fact that the phenomenon is simply not an independent variable. It is surprising—and disappointing—to find that the author makes no reference to the very significant fact that many of the leading scientists of our time have definitely swung away from the deterministic attitude, and, as Sir James Jeans asserts, "will probably never return to it."

The balance of the book is concerned with such problems as those of human rights, legal and economic justice and sex morality, his approach to these problems being for the most part dialectical and judicial rather than historical.

The author thinks clearly and writes clearly. His erudition adds to his forcefulness of presentation. His work should be popular as an introductory textbook in ethics, as a manual of ethical theory, and as a valuable guide to the layman and general student.

### HOME LIFE IN THE BIBLE. By Emma Williams Gill. Nashville: Broadman Press. \$1.25.

The author is a missionary to the Baptist women of Southeastern Europe, under the direction of the Southern Board of the United States. She describes here, in beautifully



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simple and direct terms, those manners, customs and occupations of the Near East which have to do with the household and the building and maintenance of the home. Such subjects as the structure of the house, the ceremony of marriage, the ways of the market place, trees and flowers, food and cooking, washing and weaving, women's dress, the care of domestic animals, and the habits of family life, are described in connection with many Bible stories and references. Mrs. Gill's intimate knowledge of present-day conditions of life in Rumania and other lands of the Near East make her statements and illustrations peculiarly vivid and fascinating.

**THE POWER OF KARMA IN RELATION TO DESTINY.** By Alexander Carson, M.D., Ph.D., F.R.G.S. New York: E. P. Dutton & Co. \$1.50.

Even in the midst of our robustious materialism the influence of the spiritual persists. Even in the face of our secularly-minded multitudes there are little companies of reflective souls who long for the inspirations of the divine. These "yearnings" may be wholesome and natural or morbid and abnormal. Whether the author of this book belongs to the former or latter class it is for each reader to judge. Certainly by the writings of such men as Paul Brunton, Sir Francis Younghusband and Dr. Hensoldt the inquiring student is brought to the conviction that our neurotic and earth-bound Western world has still much to learn, concerning the deeper things of life, from the reflective and meditative East.

In the present volume the author emphasizes especially the powers and possibilities which for the most part lie latent and unused in the profounder reaches of the human personality. It would have been better if he had confined himself to a delineation of the "orthodox" teachings of Karma, which he develops chiefly, but briefly, in his opening chapter. Karma, as we understand it, and in its original meaning in Buddhistic teaching, is the sum of the actions of a person, in one of his successive states of existence, regarded as determining his fate in the next; hence it is itself fate or destiny, following as effect from cause. According to this definition, therefore, the title of the book is tautologous. However, the author's definition of Karma as "the science of developing latent powers through tests given by circumstances" forms a good working basis for general elucidation of the subject. The principal trouble with these chapters is that they wander rather too far afield. The author discusses the doctrine of reincarnation, which has its prominent place in the Buddhistic scheme, and he seems to believe in it quite firmly; but he journeys much further, into the realms of telepathy, clairvoyance, hypnotism and spiritual healing, quoting instances of personal experience which are not all removed from the puerile or fantastic, and seems to yield full allegiance to the truth of the experiences narrated to him through correspondence and otherwise. We confess to some confusion of mind in our endeavor to follow his analysis of the differences between the astral body and the etheric body, both of which are on a distinctly higher plane than our poor physical body. Nevertheless, the book is very suggestive.

**THE LIFT OF A FAR VIEW.** By Albert William Beaven, D.D., LL.D. Philadelphia: The Judson Press. \$1.00.

The author is the President of the Colgate-Rochester Divinity School. He has made a large and well-deserved place for himself in the esteem and affection of American Baptists, and the addresses and sermons contained in this volume are alive with the spirit of an ardent devotion, inwrought with the energy of a vigorous personality. They include an address made by Dr. Beaven at the meeting of the Baptist World Alliance in Berlin, and also an address which he delivered as the President of the Federal Council of Churches, in Washington, D. C. Before becoming an educator Dr. Beaven was a successful pastor for many years in Rochester; and the sermons in this volume attest his sympathetic nature and his reverence for the essential verities of the Christian faith.

**FELLOWSHIP WITH THE FATHER: A PRAYER FOR EACH DAY.** Selected and Arranged by Elizabeth Hamill Davis. Grand Rapids: Wm. B. Eerdmans Publishing Company. \$1.50.

An anthology of prose prayers and hymn-prayers from many sources. Two prayers of St. Augustine and one of St. Basil represent the fathers of the Church, while there are prayers of Luther, Melancthon, Knox and other Reformers, and of Zinzendorf, William Carey and Adoniram Judson amongst the missionaries. There is one prayer

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of Spurgeon and there are twenty-two of J. R. Miller; so it is apparent that there is considerable unevenness of choice. However, the range of personalities represented is very wide. Poets and novelists and newspaper men and publicists and Roman Catholic prelates, to say nothing of Frederick the Great and George Washington are amongst those whose prayers are quoted. We do not quite see the reason for the inclusion, at the close of the book, of a "Prayer for the Building of the Washington Cathedral." On the whole the book is a worthy one, breathing the spirit of devotion, and ministering to the growth of the spiritual nature. Incidentally, the index is unsatisfactory and inaccurate.

**ON GROWING OLD GRACEFULLY.** By Rev. Charles Courtenay, M.A. New York: The Macmillan Company. \$2.00.

Every profession or occupation tends to burn its brand, whether of honor or of infamy, into the texture of its disciple's personality. One may readily cite many instances of these inevitable group characteristics. As a general and almost universal rule the clergymen of the Anglican Church are cultured and gracious Christian gentlemen. Mr. Courtenay is no exception. Every page of his book reveals the rare qualities of which we speak. Rich and bountiful are the ripened fruits of mature wisdom with which he regales us. The delightful symmetries of a poised and balanced life, and the serene judgments of a man of beneficent spirit and large experience in the affairs of his fellow mortals charm our fancy and stimulate our thinking. He adds the gift of humor to his other most excellent attributes. In the Preface he says: "This book has come as a surprise to me. I never spun a web to catch it. Nor did I cast a fly to entice it. It just came. So before I knew where I was a Book lay in my hands, an alarming prospect for an old fellow of eighty-seven, and half blind."

But there is nothing "old" or "half blind" about this book. It is amazingly youthful in spirit and sun-clear in its bright vision. It imparts judicious counsel and heartening stimulus as it reviews the secrets and the joys, the conflicts and restrictions, the duties and relationships, the temptations and the problems of old age, together with its dangers and its prospects. Mr. Courtenay believes that old minds can be set to flowing joyously, and that attentive spirits can find the highest and holiest happiness, "the peace which lies in the depths of God," and asks the question: "Well, old people, shall we stop short of this? Shall we be satisfied with less than the best? . . . It is good to be content. It is better to be joyous. It is best of all to be at peace in Jesus our Lord."

Not only the "old people" but the middle-aged and the young as well, will receive refreshment and a renewal of life from the reading of this inspiring message.

**MY BELOVED ARMENIA.** By Marie Sarafion Banker. Chicago: Bible Institute Colportage Association. \$1.25.

The author is a Christian woman, who was born and brought up in Armenia, but has for some years resided in America, engaged in lecturing, in teaching, and in various forms of religious activity. She here relates the story of her childhood days in Armenia, and describes in graphic word-pictures the persecutions suffered by her people at the hands of the Turks, and the tragedies that accompanied the persecution of the Christians before and during the World War, as well as the history of her own struggles and triumphs after her immigration to this country. Through all her trials and misfortunes her faith in the heavenly Father's goodness remained unshaken. She testifies with the eager intensity of an assured conviction that "all things work together for good to them that love God." The book is very informative and exceedingly interesting.

**THE UNLOCKED DOOR: SHOWING THE WAY TO GOD.** By Alice Bishop Kramer and Albert Ludlow Kramer. New York: Fleming H. Revell Company. \$1.00.

The authors of the popular devotional book, *The Life in the Vine*, now come to us with this new book of similar character and aim. Its thesis seems to be that obedience to the will of God unlocks the door by which we come into fellowship with Him, and thus makes possible the fulness of His revelation, and the resultant "understanding, love and power." The difference between "striving" and "yielding" is indicated. We cannot "grow ourselves into God." We cannot think ourselves through to Him, nor achieve unity with Him, nor become "children of light" through personal

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effort; we can only find Him through joyous and willing submission. Thus God uses His holy will through us; and thus we not only achieve Christian character, but also being ourselves "born into a new heredity" and possessing the revelation of God's will we are competent to guide others into the ways of obedience and trustfulness. Through surrender of our self-will and free obedience to God's will we are used of Him to save others; and thus enter the path of sacrificial service. Thus we share "the joy of the Cross." The book is permeated by the fine genius of a sincere devotion.

**BEHOLD THE THRONE OF GRACE: C. H. SPURGEON'S PRAYERS AND HYMNS.**

Selected and Arranged by Chas. T. Cook. London: Marshall, Morgan and Scott, Ltd. 2s. 6d.

Charles H. Spurgeon is generally regarded as the greatest preacher of the ages. His printed sermons have had a prodigious circulation, and are read today by hundreds of thousands of people the world over. Yet it has been said by one who sat long under his ministry that "his prayers were even more wonderful than his sermons." Nevertheless, so far as we know, no volume of his prayers is in existence today. Two collections of his prayers were published soon after his death, but they have long been out of print. So, Mr. Cook has rendered a valuable service to the Christian world through the preparation of this volume. His selections have been carefully made from stenographers' transcripts, preserved throughout the years by the present publishers. They are glowing and glorious outpourings of the heart of the great preacher. The Editor quotes Mr. Moody's tribute concerning Spurgeon: "When he praises and extols God it is an eagle soaring toward the sun and bearing you on its wings. You see the glory of God; you feel smitten with the splendor of His power and wisdom, goodness and holiness." This is the wonder of these prayers. Mr. Cook, the Editor, is the well-known Editor of *The Christian*, the most widely circulated evangelical weekly in England, and a graduate of the Pastors' College, an institution founded by Mr. Spurgeon.

**THE GOSPEL FROM THE MOUNTAINS: TWELVE SERMONS BY COLORADO MINISTERS.** Philadelphia: The Judson Press. \$1.00.

There is a fine air amongst these mountains, and a broad sweep of vision, and an enheartenment to climb and explore and conquer. These sermons are instinct with evangelical vigor; they stir the mind and refresh the soul. They do not constitute a symposium, or evince any unity or coherence or logical concatenation. They are not intended to do so. Each sermon is somewhat like Melchizedek. Each stands alone, with its own title, manner of treatment, line of development, and individual idiosyncrasies. It is an example of Baptist independency. Nevertheless, every sermon is well worth reading, straightforward, challenging and distinctly helpful. That of the Editor, Dr. Clarence W. Kemper, pastor of the First Baptist Church in Denver, on "The Man on the Cross," is strong and tender, and beautiful in its appeal. These are all preachers well worth listening to and heeding, for they are devoted servants of the Kingdom, doing valiant service, knowing and loving both God and man; and aiding to build a Christian civilization amid the rugged splendors of the Golden West.

**SERMONS ON SIN AND GRACE. VOLUME I.** By Ministers of the Reformed and Christian Reformed Churches. Edited by Henry J. Kniper. Grand Rapids: Zondervan Publishing House. \$1.00.

This book constitutes the first in a series of five volumes of sermons on the great verities of the Christian Religion. They are based on the text of the Heidelberg Catechism, with its fifty-two sections called "Lord's Days." This volume covers the first seven days. It is certainly and sadly true that in this day of religious odds and ends, and book-review sermons, and sermonic entertainment, and "Straight Talks to the Man on the Street" (who stays on the street and never hears the sermons), and in the midst of the plethora of sermons sensational, "practical," epigrammatical, anecdotal, modernistic, informational, biographical and sweetly humanitarian, we need to hear once more the voice that shall utter, without fear or favor, the threat of wrath against all manner of sin, the promise of pardon for all who will repent and believe, and the glorious message of everlasting mercy through the atoning merits of Jesus Christ our Lord.

The seven ministers of the Reformed churches who contribute to this volume speak in forthright fashion concerning elemental Christian truths. They tell the story of human sin and misery and the universal sense of guilt. They depict the sinner seeking



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deliverance. They point the way to man's only yet all-sufficient Mediator. They axalt the honor and nobility of a saving faith.

These sermons are doctrinal expositions, Calvinistic in tone and tenor, and utterly uncompromising in speech and spirit. Somehow or other they arouse both mind and heart to a remarkable degree. Nowhere can one discern the mealy-mouthed maunderings of the modernist. It braces one's soul to read these vital messages. "What we need is not doctrine but life; not theology but religion," simpers the modernist. Well, here we get both, with interest. There is here the life abundant and religion of the highest type; but there is also the robustness of a substantial theological framework; so that the fires of life and religion do not fail and die away.

We shall follow the volumes of this series with great interest. They will give courage, we are sure, to many a sick soul, to many a vacillating and uncertain spirit.

**A TIMELY WARNING.** By Ernest Austen. Boston: Bruce Humphries, Inc. \$2.00.

This "timely warning" consists of many warnings; and they are excellent warnings. Warnings are negative, however; but there is nothing negative about this book, for it is filled with soundly constructive ideas and suggestions. We are told in the book-jacket memoranda that the author is a member of the District of Columbia bar, who prefers to write under a pen-name "for diplomatic reasons." He divides his work into four sections, dealing respectively with questions of the general training of youth for life, the essentials of correct diet, sex relationships, and the fundamentals of economics. He is evidently a specialist in matters of diet, and his entire treatment of this much-discussed subject is eminently sane and judicious. In fact, the whole book is admirable, especially for young people. The only question we have in regard to values concerns the desirability of setting forth the views of the author in regard to the relationship between the planetary forces and human activities and the influence of births in certain lunar months as determinative of traits and characteristics. It would have been better to omit this portion; the balance of the book is filled with common sense and shrewd practical wisdom.

**THE BIRTH OF A NATION: ZIONISM IN HISTORY AND PROPHECY.** By Jacob Gartenhaus. Nashville: Broadman Press. \$0.75.

According to the author there are three theories concerning Zionism in relation to Prophecy. One claims that all prophecies were fulfilled by the return of Jews to Palestine after the Babylonish captivity. The second is that some prophecies have been fulfilled, while those that are unfulfilled are to be understood in a spiritual way. The third is that all prophecies are yet to be literally fulfilled, and that Palestine is yet to become the home of the Jews. Dr. Gartenhaus, throughout the pages of this book, and through a searching study of the prophecies themselves, and a description and interpretation of the Zionist movement, seeks to show the reasonableness of the last of these theories, and the signs which bear the promise of its certain fulfilment. It is an able and enlightening presentation by an acute and discerning mind; and it deserves the serious attention of all thoughtful Christians.

**THE PROPHET CHILD.** By Gwendolin Plunket Greene. New York: E. P. Dutton & Co., Inc. \$1.75.

The first two chapters are given to a description of the country child and town children. After that the author, in a discursive mood, wanders into various by-paths, discussing such matters as trees and skepticism and religious orders. A series of vague and rather incoherent meditations constitute the burden of the book. It is difficult to see the purpose of such a collection of pious platitudes.

**MOODY: WINNER OF SOULS.** By Chester Mann. Grand Rapids: Zondervan Publishing House. \$1.00.

Friends and followers and admirers of the late Dwight L. Moody have been preparing a splendid program of memorial meetings throughout the country to celebrate the centenary of the birth of the great evangelist. It is well thus to remember the leaders of vast constructive enterprises. The attempt by Northern Baptists to signalize in a worthy manner the tercentenary of Roger Williams last year, was a lamentable fizzle. But the Moody centenary is better and more wisely managed. In this connection biographies of Moody are appearing. We noticed in our last issue the brilliant

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and satisfying memoir of Dr. Richard E. Day, under the title *Bush Aglow*. The present volume is a noble testimony to the real grandeur of the man within the chosen sphere of evangelistic effort, which he dignified and adorned. As we follow the illuminating narrative which delineates his early consecration, his passionate interest in human welfare, his sacrificial labors in the homeland, his effective missions and ministries abroad, his Civil War services and World's Fair enterprises, his gracious outpourings of the life of his spirit in labors abundant, we realize more fully than ever before the world-wide power of his intense devotion. The author describes in the second division of the book, the schools and conferences, the Bible Institute and the Colportage Association, and "many other signs," rightly assigning the birth and growth and success of these movements to their proper place, as natural outgrowths of that consuming evangelistic passion which was the very life of his life, and the energizing purpose of his ministry. This little volume should be a source of encouragement to every wide-awake Christian worker, as well as a dynamic to arouse the weak-kneed and doubtful-minded saints to new and mightier activities within the Christ-ordained realm of evangelistic undertaking.

**THE LIVING CHRIST.** By Will H. Houghton, D.D. Chicago: The Bible Institute Colportage Association. \$0.75.

Dr. Houghton is the honored President of the Moody Bible Institute and there is no question with regard to his orthodoxy. The ten chapters of this book are evangelical, evangelistic, expository, hortatory. They are imbued with a spirit of deep desire for the salvation of men from sin. They are couched in homely terms; they speak the plain language of our common life, but their impact upon the heart is spiritual and uplifting. They set forth the truths of what is sometimes called the "old-fashioned Gospel," and which is the everlasting Gospel of God's love.

**REVELATION AND GOD: AN INTRODUCTION TO CHRISTIAN DOCTRINE.** By Walter Thomas Conner, B.D., Ph.D., LL.D. Nashville: Broadman Press. \$2.50.

Dr. Conner, who has long been known as a distinguished teacher and theologian, is professor of Systematic Theology in the Southwestern Baptist Seminary. Some years ago he published *A System of Christian Doctrine*, and the present volume is the reproduction, in a revised form, of a portion of the earlier work. Here he deals specifically with the Doctrine of Revelation and the Doctrine of God. His position and argument are those of the conservative theologian. At the outset he defines the terms to be used and indicates the field to be covered; and then, in the manner of a good logician and teacher, considers the epistemological question, Can a man know God? Following this, and in exposition of the possibility of knowing God, and the means by which such knowledge is gained, he considers critically the revelation of God, as found in Nature, in the Scriptures, and in and through the Person of Christ. The last of these is the full and final revelation, calling for both knowledge and faith, providing for personal communion with God, and moving toward redemption as its purpose and end.

The author reaches here the conclusion that, through a supreme revelation God is brought to us in Christ, and that God and Christ are inseparable. So he commences his argument in the ensuing section with an exhaustive study of the Person of Christ, the Son, examining in careful and scholarly fashion the teaching of the New Testament, and the profound problem which the subject involves. The author then passes naturally to a consideration of the nature of God, in His personality, spirituality, absoluteness and moral perfection; and to an analysis of His relations to the world of His creation and His care. The concluding chapters on the doctrines of the Holy Spirit and of the Trinity, are set forth in their immediate relationship with the preceding discussion, and complete an exceedingly valuable and closely-reasoned argument. The whole treatise is a magnificent portrayal of elemental Scriptural truth.

**THE YOUNG MINISTER'S PULPIT: A SERIES OF SERMONS BY YOUNG MINISTERS.** Edited by Alfred L. Murray. Grand Rapids: Zondervan Publishing Company.

Mr. Murray is a man of ideas. We have never before read a book of just this sort. Volumes of sermons are likely to be deadily dull. They change the subject too frequently, unless they are gathered about some great central theme, and aim at the development of some single thought or purpose. Also, they lack the resonance of the



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speaker's voice and the impact of his personality, so they read like rather dreary homilies. Also, they are often punctuated by exclamations, exhortations and appeals which may sound well enough when they are heard, but become stilted and annoying when frozen into cold print. With the exception of sermons by such masters as Beecher and Phillips Brooks and Watkinson, we have avoided books of sermons as we would the plague.

However, a group of sermons by young ministers—that is something different. If old men are for wisdom and young men for war, then we would expect in the sermons of youth and element of élan and vigor, something that would tell of "the banner streaming far, of knight and steed and plume; of the wild melee and the sabre's clash," and so forth. Well, there is a sign of all this in these discourses. They are certainly not the production of dignified middle-aged doctors of divinity, and that is all to the good. They represent various Christian denominations, and evince quite a wide divergence of personality. They are somewhat unequal in literary merit, but that is a secondary matter. They are practically all of a decidedly evangelical character, and they make refreshing reading. Mr. Murray has performed his task well, in assembling these products of the brain and pen of youthful prophets of today.

**GETTING HELP FROM RELIGION.** By James Gordon Gilkey, D.D., LL.D.  
New York: The Macmillan Company. \$1.75.

According to this writer, the three basic beliefs of Christianity, as they are found in Jesus' teaching, are that there stands at the heart of things a God who dearly loves every human being; that all human beings are children of this God and so possess an infinite value; and that because of this value each of us owes unfailing respect and kindness to every person he meets. These were Jesus' three basic convictions. Out of these flow three new impulses: toward a new courage and hope; toward a new respect for all human beings; and toward a new kindness to everyone. These three basic beliefs and these three new impulses constitute "the core of authentic Christianity." All else in the Christian system is "fringe and comment."

Dr. Gilkey, who by the way, is the pastor of a Congregational Church in Springfield, Massachusetts, proceeds to ask whether the three "basic beliefs" are widely accepted today. He argues that in a measure the first two are generally recognized, but that there stands at the heart of things a God who loves and helps us all is a point on which there is disagreement. The author says that the problem of getting help from our religion and making that religion practically effective in our modern world, resolves itself into "the problem of winning Jesus' faith in God's love"; and of putting that faith into practice in our daily living. The balance of the book occupies itself with the task of solving this problem, both in its intellectual and practical aspects. Such important processes as the winning of faith in God's love, the recognition of His present activity, the conception of His personal guidance, the finding of His will, the use of His help, the trust in His care, both in life and in death, and the constant practice of His presence, are the energizing elements in the solving of the problem; and to each of these the author gives thoughtful attention.

This treatment of a vital theme will bring comfort and help to many struggling and uncertain minds. The counsels are kindly, humanistic, enlightening. But we disagree most heartily with Dr. Gilkey's premises. The three "basic beliefs" which he details are by no means the intrinsic or ultimate constituents of the Christian faith or of Jesus' teaching. These beliefs may be found in the nobler forms of paganism, as in the highest type of Greek culture. It is surely an emasculated and superficialized Christianity that reduces itself to these three so-called "basic beliefs." Dr. Gilkey gives us wise and helpful counsel; but his system, and his method of approach are those of a glorified Humanism, not those of Christianity.

**CAN WE STILL BELIEVE IN GOD?** By Allyn K. Foster. Philadelphia: The Judson Press. \$1.00.

No person who came in contact with Dr. Allyn Foster can ever forget the charm and magnetic power of his personality. No wonder a multitude of wide-awake and purposeful students in all parts of our land admired and loved him. During his last fourteen years as Student Secretary of the Board of Education of the Northern Baptist Convention, he rendered a service of incalculable value to the Baptist students of the North, and to the Baptist denomination. In the pages of this book, his last earthly message, he utters his profound convictions on matters of elemental worth. We have read these chapters with profound interest. Dr. Foster could never for a moment be described as a "Fundamentalist." He certainly was not a Radical. He would have



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abhorred—both in his intellectual and his spiritual self—the designation of “Middle-of-the-Roader.” He detested tags and labels. He uttered his opinions and convictions without a care for any consequences—to himself.

This book has an immense significance and value for questioning minds, for eager seekers after truth, for honest doubters and for all hesitant souls and weak believers. The author contrasts the changing views of men with the unchanging realities. He indicates the dynamic, as contrasted with the dogmatic positions, both of science and of religion. His discussion of the Living Elements in religion, and their infinite worth, as over against the rigidities of formal doctrine, is particularly forceful. In speaking of the essentials of the Gospel message he expresses such views as this: “I believe that Jesus rose from the dead, His body transformed, but possessing the lineaments and characteristics which made it easy for his friends to recognize Him.” His intelligent knowledge of the latest utterances of scientists and philosophers gives strength and authority to many of his statements. We commend this thoughtful treatise to enquiring youth, to Christians of mature mind, and to all uncertain and bewildered souls.

**THIS IS THE VICTORY: 10,000 MILES OF MIRACLE IN AMERICA.** By J. Edwin Orr. Grand Rapids: Zondervan Publishing House. \$0.50.

Mr. Orr is a youthful evangelist who has attracted to himself considerable attention by reason of the journeys he has made and the meetings he has held, in various lands. He spent three months in America and visited every one of the forty-eight States within that time. In some respects he seems to be a sort of minor replica of Billy Sunday, but we seriously doubt his possession of that great evangelist’s “staying powers.” This book is, frankly, one of the most egotistical that we have ever read. The mixture of conceit and sanctimoniousness is unpleasant. Its unctuous utterances and “holy tone” are repellent. Just what Mr. Orr means by the words in his title, “Ten Thousand Miles of Miracle,” we cannot imagine. It is a boastful phrase which had better have been omitted. Incidentally, the author’s raw and shallow criticisms of the country that entertained him are quite uncalled for, as well as being in some respects decidedly false.

**OPENING ROADS: ADDRESSES TO YOUNG PEOPLE.** By Reverend Archibald Black. New York: The Macmillan Company. \$1.75.

A collection of naïve and simple stories, graphically told, and bearing the accents of hopeful joy and the open vision, and the spirit of friendly helpfulness. Dr. Black understands the heart of youth and shares its youthfulness. His “Roads” are those of the ordinary life, of fancy, of distant areas, of ancient times, of Jesus’ walks and talks, and of God’s ways. There is no attempt to conclude each pleasant tale with a dull “moral.” The narratives carry their own fresh and enlivening messages; and they will be read with eagerness and with profit by many boys and girls, like-natured to those whom Dr. Black originally addressed. A grand book to be read, evening by evening, by a fond mother to her restless youngsters before she packs them off to bed.

**OUT OF THIRTY-FIVE YEARS.** By Samuel Trexler. New York: G. P. Putnam’s Sons. \$2.00.

Dr. Trexler is a Lutheran minister, with a record of long and useful service as pastor and church executive. He was for some years President of the Synod of New York and New England. In these “Leaves from his life-book,” as the subtitle of the book runs, he not only relates interesting incidents in his own experience, but delineates with a masterly hand, and with common sense, good-humor and purposeful helpfulness, the tests and problems of a minister of Jesus Christ in the midst of the whirl of change and the urge of progress, in this modern and materialistic world. It is an altogether wholesome book. He traces the elements of a successful ministry, considering the question of a pastor’s human contacts, his duties as a citizen and his fellowship with youth. Such questions as those of church and state, the use of money, the matter of recreation and the employment of leisure, receive adequate and timely treatment. The line of light that runs through the entire volume is the conviction, on the part of this honored servant of God, that the “one thing needful” above all else in the life of the pastor is to strive by God’s grace to make men know Christ, who alone is the hope of the world; and that this end can never be accomplished unless Christ Himself lives in the pastor’s heart and life.



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THE NEW TESTAMENT AS IT STANDS. By John H. Kerr, D.D., New York: Fleming H. Revell Company. \$1.25.

This Introduction of the New Testament books is compact, simple in language, precise and straightforward in method, and full of practical enlightenment for student, Sunday-School teacher and pastor; it will prove valuable also to the general reader. In each case it sets forth the relation of the book to its author, to the circumstances attending its composition, and to the life of the times. So far as we can remember, no Introduction that has been published hitherto presents in such concrete and lucid form the information necessary to the preliminary orientation of the various books, and divisions of books, composing the New Testament Scriptures.

ON BEING HUMAN. By Paul Elmer More. Princeton: Princeton University Press. \$2.00.

Professor More has long been known as a prophet of the humanistic cult of our day; in these essays, given originally as addresses on different occasions, we realize fully the exquisite charm of his style as a literary artist. He speaks here on subjects literary, religious, biographical, and in every instance with clarity, persuasiveness and wisdom. For the thinking Christian man the Essays on "Religion and Social Discontent" and on "Church and Progress" will be of particular interest. In the first of these he points out the utter failure of an "insolvent naturalism" to solve the distractions of a sullen and despairing society, and indicates the "manifold compensations" that a pure religion offers to the poor and distressed. In the other, he strongly affirms his belief that only by the reënthronement and realization of the spiritual values of the Christian faith can the Church bring to pass the redemption of society. More than this, he stresses the importance of enlarging that original function of the Church which sought the salvation of the individual soul, and expresses his conviction that "the one effective weapon of the Church in her campaign against the unnecessary evils of society, her one available instrument for bringing into play some measure of true justice as distinct from the ruthless law of competition and from the equally ruthless will to power of the proletariat, is through the restoration in the individual human soul of a sense of responsibility extending beyond the grave."

The author is not willing to be held responsible for any sort of affiliation with a Humanistic "Church" or Foundation such as that of Mr. Potter (who was formerly a Baptist minister) in New York City. He speaks of "The saccharine simplicity of that Dr. Charles Francis Potter, who recently has acquired a kind of newspaper notoriety . . . by lauching a 'new religion' of 'humanism,' wherein humanity is to be enthroned in the place of God"; and heatedly repudiates the statement made by Potter in his initial address, that Irving Babbitt and Paul Elmer More were associated with him in the Humanistic Church Foundation.

The only objection one may make to Professor More's writings is that they so captivate the reader that he must neglect all else in order to follow him through his pages to the book's end.

RATS, PLAGUE AND RELIGION: STORIES OF MEDICAL WORK IN INDIA. By John Spencer Carman, M.D. Philadelphia: The Judson Press. \$1.25.

This is a very realistic book, overcast by a veil of pathetic sadness. The author and his wife are missionaries of the Foreign Board of the Northern Baptist Convention, stationed at Hanumakonda. The stories are effectively told, and they relate to pain and sickness and death and devotion and sacrificial love. They are also replete with information concerning the lives and efforts and handicaps of consecrated missionaries of the Cross, and their humble and unheralded deeds of heroism. American Christians should read such books as these, and meditate upon their message. In addition to the stories themselves, Dr. Carman indulges in reflections upon such topics as the relations of sin and disease, hygienic conditions in India and in America, Hindu customs, phobias and obsessions, and certain influences of the caste system. The language of the book is simple and direct, and its author writes a free and flowing English.

I AM JESUS AND OTHER SERMONS. By J. C. Masee, D.D. Grand Rapids: The Zondervan Press. \$0.65.

The author has held preaching places of large influence, both in the South and in the North. Since his resignation of the pastorate of Tremont Temple Baptist Church

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in Boston, some years ago, he has been engaged in evangelistic service. These sermons are typical revival appeals, forceful, eloquent, and abundantly illustrated by anecdotes of a moving emotional character, appealing both to the heart and conscience. Beyond this, however, there is the note of spiritual purpose and the strain of deep conviction, not always noticeable in the words of a modern evangelist. Too many "revivalists" are so eager for popular applause and quick results through the use of sensational and shallow methods, that the deeper things of the spirit are not evident. Not so here. Dr. Massee is before all else, and always, so profound a believer in the adequacy of salvation wrought by Jesus Christ as the remedy for all ills and failures of the human soul that he makes the doctrine of redemption central in his preaching, and directs men to the Cross as the entrance to the way of life.

## Our Contributors

Dr. Gordon Palmer is the President of the Eastern Baptist Theological Seminary, Philadelphia. He has held important pastorates on the Pacific Coast, and has long been prominent as a denominational leader, having served as vice-president of the Northern Baptist Convention, and as a member of State and National organizations. Dr. E. E. Richardson is Professor of Philosophy in the George Washington University, Washington, D. C.; he has had a broad and rich experience as writer, traveller and teacher of youth. Dr. Mitchell Bronk is a member of the editorial staff of the American Baptist Publication Society, and has had unusual opportunities, through his own earlier service as pastor in New England and elsewhere, and through his keen observation of religious and pastoral life, of appraising and judiciously estimating, the attitudes and values of ministerial enterprise. Dr. W. Everett Griffiths is a youthful and painstaking scholar, and has recently been elected to a professorial position on the Faculty of the Eastern Seminary. Mrs. Rhena B. Hamlin is a graduate of the Eastern Seminary, and has done a large amount of valuable research work in the Department of Christian Education.



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